



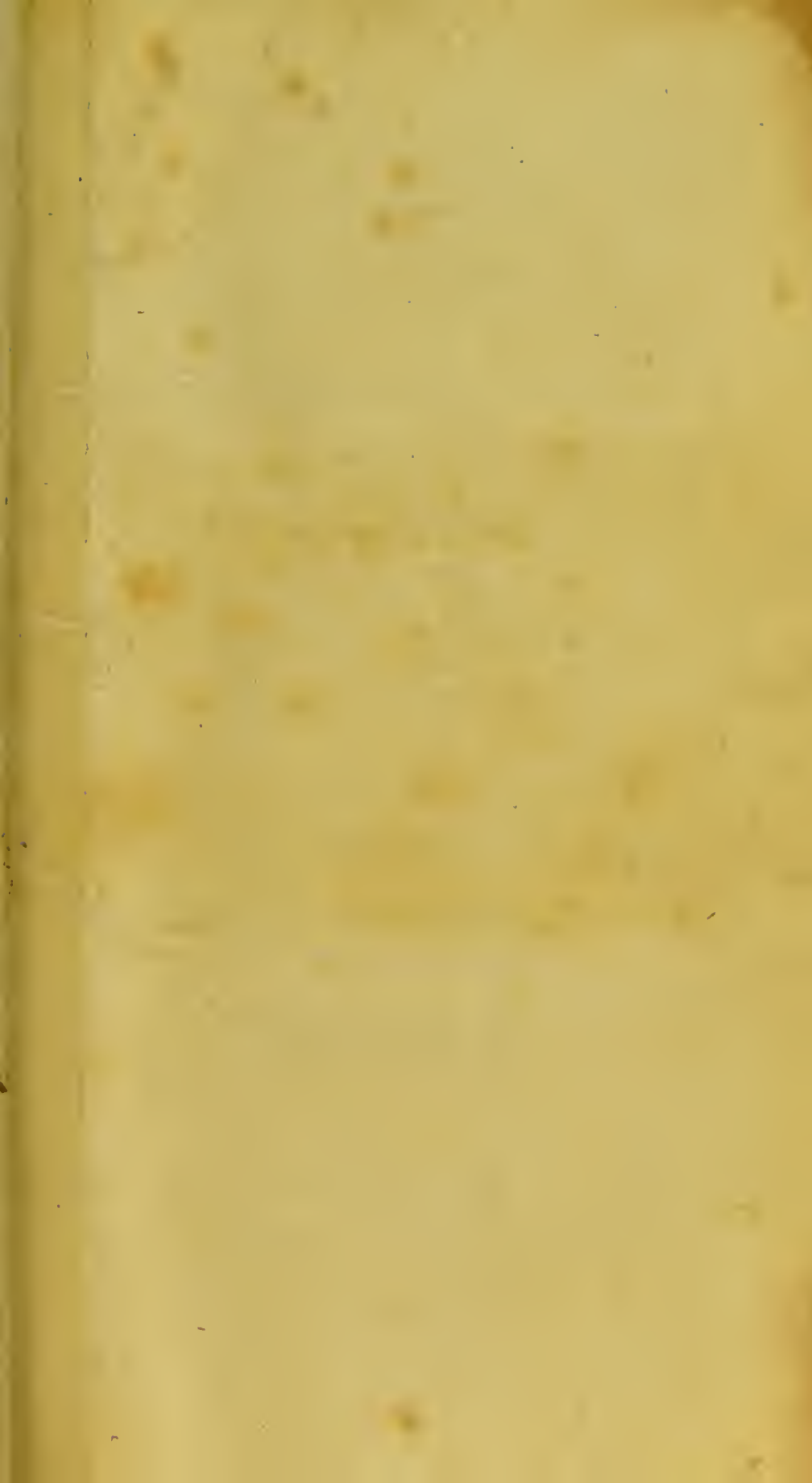
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THE
WORKS,
LITERARY, MORAL,
AND
MEDICAL,
OF
THOMAS PERCIVAL, M.D.

F.R.S. AND A.S.—F. R. S. AND R.M.S. EDIN.

WAS PRES. OF THE LIT. AND PHIL. SOC. AT MANCHESTER; MEMBER OF
THE ROYAL SOCIETIES OF PARIS AND OF LYONS, OF THE MEDICAL
SOCIETIES OF LONDON, AND OF AIX EN PROvence, OF THE
AMERIC. ACAD. OF ARTS, &c. AND OF THE AMERIC.
PHIL. SOC. AT PHILADELPHIA.

TO WHICH ARE PREFIXED,
MEMOIRS of his LIFE and WRITINGS,
AND A SELECTION FROM HIS
LITERARY CORRESPONDENCE.

A NEW EDITION.

VOL. I.

PRINTED BY RICHARD CRUTTWELL, ST. JAMES'S-STREET, BATH;
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1807.



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ADVERTISEMENT.

THE Public is, in these volumes, presented with an entire collection of the Literary, Moral, and Medical Writings of Dr. Percival. The parts which are now for the first time published, are chiefly the following; "An Inaugural Dissertation, De Frigore;"—some additional Notes and Amendments to the "Medical Ethics;"—a Biographical Tribute to the Memory of Thomas Butterworth Bayley, esq; of Hope-hall, near Manchester;—and a selection from the Literary Correspondence of Dr. Percival, incorporated with the Memoirs of his Life and Writings.

Agreeably to the judicious sentiment of Sir William Jones, that "the best monument which can be erected to a man of literary talents is a good edition of his works;" the Editor of the present publication is solicitous to perform this office of filial regard for the memory of a much-loved and respected parent; whilst he is little apprehensive for the fate of an entire collection, of which the distinct parts have already been honoured with general approbation.—To these Works he has ventured to prefix a Biographical Narrative, with the diffident hope of extending the reputation of an eminent writer, by a record of the transactions of his private

and literary Life. Although the uniform tenor of professional avocations, diversified only by the liberal and tranquil pursuit of letters, furnish few materials for personal biography; yet happily the vicissitudes of extraordinary fortune are not essential to illustrate the attributes of virtue, or the labours of science. To some it may not be uninteresting to pursue the progress of a Man of Letters through the simple incidents of a career, which afforded leisure for private occupation, and scope for conduct marked by the peculiarities of his genius; nor can it be wholly uninteresting to trace in the familiar actions of a grave and refined philosopher a conformity with the precepts contained in his moral writings. The image of Dr. Percival's mind, which is impressed on the more durable monuments of his fame, may, it is probable, have served rather to excite than to gratify the public curiosity respecting the passages of his life, and the features of his character; and the design of the following Memoirs will be fulfilled, if they serve to exhibit a pleasing assemblage of moral and intellectual endowments, a series of unwearied efforts in the cause of learning and humanity, and a life spent in active exertions for the public and domestic good, unblemished by a single circumstance which it would be painful to recite. The simple record of such a life, it is beautifully observed by a very distinguished writer, may derive an interest even from its uniformity; and, when contrasted with the turbulent events of the passing scene, may lead the thoughts to some views of human nature, on which it is not ungrateful to repose.*

* Professor Dugald Stewart: *Life of Reid*.

TO

JOHN HAYGARTH, M.D.

F.R.S. LOND.—F.R.S. AND R.M.S. EDIN. MEMBER
OF THE AMERIC. ACAD. OF ARTS AND
SCIENCES; AND OF THE LIT. AND
PHIL. SOC. OF MANCHESTER.

DEAR SIR,

PERMIT me to address to your protection these volumes of my Father's LITERARY, MORAL, and MEDICAL WRITINGS. To you I am prompted to offer them, not only from a sense of your talents and candour in estimating their various merit; but allow me to add, from the conviction that such an offering would have accorded most gratefully with the sentiments of their late venerated AUTHOR. Your friendship He valued among the earliest, the most durable, and the most affectionate which his life afforded. Nor did he esteem it a slight honour to enjoy, without interruption, an unreserved and liberal intercourse with one so eminently distinguished by professional skill and active philanthropy.

In addressing you, I need not explain the motives which dictated the works contained in the present publication. The circumstances of their origin, and

the purposes they were designed to fulfil, were commonly submitted to your consideration, before the works themselves were communicated to the Public. Their intrinsic utility was discussed with the freedom and zeal which are inestimable in the friendships of men of letters, whilst new lights were struck out, which contributed to their illustration or improvement.

In extending the protection of your Name to the Biographical Memoir prefixed to these volumes, I am not insensible that I seek at the same time the indulgence of your criticism, and your approbation of the fidelity of the narrative. But the former, I am persuaded, you will readily accord; nor can I withhold the pleasing though flattering assurance, that, in the following pages, your candour will recognize the faithfulness of the writer's design, even where his success has been least adequate to his wishes.

Permit me also to assure myself that you will receive this Address, as a testimony of the sincere respect and perfect esteem with which I remain,

Dear Sir,

Your most obliged friend,

And faithful servant,

EDWARD PERCIVAL.

Bath, Jan. 1807.

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MEMOIRS
OF THE
LIFE AND WRITINGS
OF
THOMAS PERCIVAL, M.D.
TO WHICH IS ADDED,
A SELECTION FROM HIS
LITERARY CORRESPONDENCE.

“ Hic liber, professione pietatis, aut laudatus erit aut excusatus.”

TACIT.

*“ Mihi quidem, quanquam est subito ereptus, vivit tamen semperque
vivet. Virtutem enim amavi illius viri quæ extincta non est ;
nec mihi soli versatur ante oculos, sed etiam posteris erit clara
et insignis.”*

CICERO.

MEMOIRS
OF THE
LIFE AND WRITINGS
OF
THOMAS PERCIVAL, M. D.

THOMAS PERCIVAL, the subject of these Memoirs, descended from a family of respectable condition, formerly resident at Thelwall, in the county of Chester. His remote ancestors were occupied in the cultivation of the patrimonial estate; a farm of moderate extent, which has been lineally transmitted to the present generation. The slender fortunes of his line were compensated by intellectual endowments, and hereditary worth. His more immediate predecessors applied with diligence and success to the study of science; and the fame which they acquired by the exercise of a liberal and lucrative profession, appears to have awakened his early ambition of literary eminence.

His grandfather, Peter Percival, was the first who quitted the patrimonial habitation. Destined by birth to the scanty inheritance of a younger son, he was induced to seek a more ample fortune by embracing the profession of physic; and accordingly devoted himself to the usual methods of preparatory study. With the view to a more extended sphere of practice than his native village afforded, he fixed his residence at Warrington, in Lancashire; where he lived with decent hospitality and creditable fame. The lady also whom he married, (Martha Worsley, the daughter of Mr. Worsley, of Sutton, in the same county,) appears to have been remarkable for the attainments of her understanding, and the exemplary virtue of her life. Her sister, Mrs. Mather, is known by the correspondence which she held on theological subjects with the celebrated Bishop Burnet, by whom she was greatly esteemed.

In the year 1701, Peter Percival died, leaving an issue of four sons and one daughter. Of these, the eldest son, Thomas Percival, adopted the profession of his father; and by his superior talents augmented the reputation of his name. The following sketch, from the pen of his successor, describes his worth and accomplishments: “ He received his classical educa-

“ tion at the free grammar-school of Warrington;
“ an institution well endowed, formerly much resorted
“ to and held in great estimation. From this semi-
“ nary he removed to Leyden; where he became
“ the pupil of the celebrated Boerhaave; and com-
“ bined with his medical pursuits the study of various
“ other branches of knowledge. Following the steps
“ of his great master, he directed his attention to Na-
“ tural History, Chemistry, Ethics, and Theology. At
“ the expiration of the usual period, he was honoured
“ with the degree of Doctor of Physic, A. D. 1720.
“ His inaugural dissertation, ‘ De Phthisi Pulmonali,’
“ is written with elegance, perspicuity, and much infor-
“ mation. The love of learned ease contracted the
“ sphere of his professional exertions; and his practice
“ was confined to Warrington, and a small surround-
“ ing district. But his talents and skill were acknow-
“ ledged by able judges; and his situation afforded
“ him a field sufficiently ample for the display of
“ probity, humanity, and disinterestedness.”

Joseph, the third* son of Peter Percival, was born in the year 1694. Like the rest of his family, he

* James Percival, the second son, removed from Warrington to Liverpool; where he followed the profession of a merchant, during the course of a long life, with honour and reputation.

received the benefit of a prudent and liberal education. But his native disposition was averse from the pursuits of fame or fortune ; and he appears to have sought his happiness in the tranquil enjoyment of an easy and respectable station. At different periods, however, he engaged in various branches of commerce ; and transmitted to his posterity, in the example of upright and benevolent conduct, the fairest portion of his inheritance. By his union with Margaret Orred, a lady of reputable family in Cheshire, he had seven children, of whom three died at an early age. THOMAS PERCIVAL, the subject of the present narrative, was the youngest, and only surviving son ; born September 29, N. S. 1740.

During the period of infancy, his health was feeble and precarious, requiring all the offices of tender assiduity to preserve and invigorate his frame. His youth, nevertheless, was carefully devoted to intellectual improvement, aided by the opportunities of instruction which a retired provincial town afforded. The individuals of his family who had gained distinction by their literary attainments, had excited a taste for knowledge, and even a relish for studious pursuits, among the other members of his domestic circle ; so that those who guided his juvenile conduct, were well

fitted by their acquisitions to form and cultivate his mind. At the age of three years, however, he suffered the singular misfortune of losing both his parents by decease at the same time; the death of his mother happening a few hours only after that of his father, whose health had been gradually undermined by the sorrow which her long and painful illness occasioned.

But the loss of parental instruction was supplied to their son by the able and affectionate care of his eldest sister, Elizabeth Percival, the real mother of his understanding and manners. The excellent qualities of this lady, a rare benevolence of temper, and undissembled probity of mind, were in no common degree congenial to the character which she was destined to unfold; whilst the image of her virtues seemed to be reflected in the youthful dispositions of her charge. The purity of her moral precepts, no less than the warmth of her affection, inspired his mind with the indelible sentiment of filial regard; and to the latest hour of his life few reflections afforded him more grateful pleasure, than those associated with the memory of her kindness.*

* This lady had the happiness of witnessing, during the course of a long life, the fruits of her maternal care. She died, at an advanced age, a few years only before the subject of this memoir;

After passing through the usual forms of elementary instruction, at a respectable private seminary in the neighbourhood of Warrington, Mr. Percival was entered, in the tenth year of his age, at the free grammar-school of that town. Under the care of the Rev. Mr. Hayward, (a teacher of considerable fame,) he laid the chief foundation of his acquaintance with the Latin and Greek languages ; and by early proficiency recommended himself to the esteem of a rigorous master. His industry and success were conspicuously superior to his years ; the zeal of his application so far exceeding the bounds which a delicate constitution prescribed, as to render it expedient, some time afterwards, to remove him to another school, where his labours might be less severe. But the faithful regard of Mr. Hayward followed him to this

who has testified his affectionate esteem for his “ foster parent,” by recording her virtues, and his own obligations, in a pathetic inscription to her memory.—Possessed of an understanding of more than usual energy, her thoughts were often and deeply conversant with subjects relating to religion ; and her judgment in these matters was fortified and improved by theological study. Her favourite recurrence to topics of serious meditation had even contributed to cast over her mind a shade of solicitude, which was sometimes observed to mingle with the deeper colouring of despondency. But her active duties were cheerfully and assiduously performed ; and the warmth of her piety was infused into the early sentiments of her charge.

new situation, and at length, through earnest entreaty, procured his return to the free grammar-school, where he remained during several years.

In the autumn of 1757, the Warrington Academy was opened; when the name of Mr. Percival was the first enrolled on a numerous and respectable list of pupils. At this institution, whose celebrity is not unknown to men of letters, he pursued with unabating diligence the classical studies in which he had already made considerable progress. The Latin compositions, in particular, which he executed about this time, display the extent not less than the accuracy of his attainments. In the subsequent and far greater part of his life, the failure of his eye-sight precluding him from the perusal of works in such languages as are not made fluently intelligible by a reader, his intercourse with the writings of antiquity was in great measure relinquished; but he proved the value of his present labours, by manifesting his taste and his skill in composition even at an advanced age.

It does not appear that Mr. Percival applied with much assiduity at any period to the cultivation of mathematical science; nor did his acquirements in that department extend beyond the limited instructions he received during his residence at the War-

rington Academy. The study of Ethics, however, which formed an important branch of academical discipline, attracted his early curiosity. Guided by an able master, he explored the various and fascinating regions of moral science; and imbibed a partiality for these pursuits, which, while it prompted his immediate industry, furnished a source of the most grateful occupations of his riper leisure. To ethical he united theological reading; and by observing the salutary custom of devoting the sabbath to these studies exclusively, his acquaintance with them soon became familiar, and even extensive. His relish for enquiries of this kind might, perhaps, be associated with the singular purity or integrity of sentiment which characterised his moral nature. But his labours were encouraged by the assistance and example of a private instructor, to whom he has acknowledged the deepest obligations. This friendly assistant was the Rev. JOHN SEDDON; who had been recently appointed minister of a congregation of Protestant Dissenters, and whose abilities raised him to the office of *Rector Academiæ*, or head of the Institution, at Warrington. It may be added, that the reputation of this divine extended widely beyond the sphere of his pastoral connections; whilst his private virtues

adorned and animated a numerous society. The influence, in the mean time, which he acquired over his young pupil, was carefully exerted for the improvement of the latter, in the various branches of knowledge suited to his capacity; but chiefly, as it appears, in directing his ambition or his taste to those liberal studies of philosophy, in which he afterwards delighted to excel. Nor was Mr. Percival insensible to the attributes of piety and benevolence which dignified the character of his guide. The assemblage of virtues which he afterwards ascribed to Mr. Seddon, in a tributary record, seems to have excited in a lively manner his respect and admiration; nor is it unworthy of remark, that the faithful picture of his friend is characterized by features bearing a striking resemblance to his own.*—It may be related in this place, (as the circumstance influenced the early education, and probably the future views, of the subject of this memoir,) that soon after the period of Mr. Seddon's establishment in Warrington, the family of Mr. Percival was induced to quit communion with the church of England, and to espouse the tenets of Protestant Dissent. The sacred studies in which the older part of its members had deeply

* See vol. i. page 33.

engaged, seem to have wrought a change in their religious opinions, accompanied with corresponding sentiments in those around them. The motives of their conversion were unquestionably sincere; and the period of declaration might be produced, or hastened, by a rational preference for the discourses of a liberal divine of Arian persuasion.

In connection with this circumstance, another fact may be recorded, which displays the characteristic integrity of Mr. Percival's mind. Previous to his removal from the Warrington Academy, he had for some time indulged the wish of entering the university of Oxford; but he hesitated concerning the subscription to the thirty-nine Articles of Faith which is required, by *statute*, on matriculation. This diffidence, encouraged perhaps by the suggestions of his friends, induced him, even at thus early a period, to examine the validity of each Article of belief, with all the pains he was able to command. His leisure, he has frequently declared, was for a considerable time occupied by the study of the best doctrinal interpreters, whose writings he perused with diligent zeal. The result of his enquiry, however, served rather to confirm than to remove his scruples; and he at length resolved, with reluctance, to abandon his scheme of

residence at Oxford. As the terms of matriculation at Cambridge were at that time nearly similar, he began to direct his views to the university of Edinburgh; whither he removed in the twenty-first year of his age, and commenced his studies in Medical Science.

Having hitherto cultivated with success those branches of knowledge on which a liberal profession is most advantageously grafted, he now bent his labours to the object of his future destination. His ardour seems to have been excited, and his industry secured, by a long-cherished predilection* for the pursuits connected with Physic; a science or an art allied to an almost infinite range of natural and moral enquiry. In the prosecution of his private studies he

* The source of this predilection may be worthy of remark, as it illustrates the early character of the subject of this narrative. In the juvenile ardour of his mind, he had been accustomed to regard, with singular veneration, the genius and learning of his paternal uncle, Dr. Percival; and to associate with the character presented to his imagination, every attainment suited to the ambition of his future life. These sentiments, derived from his own reflections, or inculcated by his friends, were cherished by him with partial care, and eventually determined the choice of his profession.—At the death of this relative, (in the year 1750,) he received an accession to his patrimonial fortune, which afforded him ample means for a liberal education. He at the same time came into possession of an extensive library, which opened to him the invaluable privilege of a familiar access to books from the commencement of his earliest studies.

had for some time chiefly delighted; and he appears, by the evidence of his confidential letters, to have felt, in a lively degree, that insatiable ardour for intellectual improvement, which is at once the presage and the instrument of future eminence. To this propensity the delicacy of his natural constitution might probably contribute, by preventing the diversion of his taste to pursuits uncongenial with the habits of a student; while his success in the labours of the closet confirmed an early and fortunate partiality. The particular method which he adopted in his medical studies, may at least manifest his persevering industry. After carefully perusing, he epitomized and commented upon the most valuable treatises; he revised again and again what he had imperfectly written; and transcribed, as far as he was able, the lectures of the most eminent professors. His juvenile manuscripts (which happen to have been preserved) testify his application to this laborious process, which laid the solid foundation of his future fame. In the academical societies also, and other meetings for the discussion of scientific subjects, he sustained an active part with no inconsiderable credit; whilst among his associates were several individuals who have since risen to eminent reputation, and whose efforts, like his own, have

contributed to quicken the progress of science and philanthropy.*

Mr. Percival's assiduity in these pursuits, however, did not preclude him from using with care the opportunities he possessed of forming an extensive acquaintance with the literary characters and persons of distinction in Edinburgh. He had the good fortune, in particular, to enjoy frequent and friendly intercourse with the rival candidates for historic fame, Mr. Hume, and Dr. Robertson. For the former of these he seems to have entertained a strong personal regard; nor did he afterwards suffer his veneration of the man and the philosopher to be diminished by his aversion from the polemic. "It was impossible to know Mr. Hume," (he declares in one of his moral disserta-

* Foremost among the number of his intimate friends and companions, was the late Thomas Butterworth Bayley, esq; of Hope, near Manchester. At an earlier age than Mr. Percival, he went to Edinburgh, in pursuit of general science; and an intimacy was there formed, which, in the subsequent period of their lives, was cherished by the most unreserved intercourse, and the constant reciprocation of good offices. [Vide Biographical Memoirs, &c. vol. ii. p.] A friendship, not less valued or durable, was there formed with Dr. Haygarth, of Bath; the most frequent of his early correspondents, and the most intimate of his professional friends. Among the number of his associates, also, were Dr. Falconer, Dr. Aikin, Sir Lucas Pepys, bart. and several others, distinguished by their scientific attainments.

tions) “ without admiring his talents, and loving him
“ for the suavity of his manners.” Their acquaintance¹ was renewed at Paris ; where Mr. Hume was then resident as secretary to the English embassy ; and where, (as the subject of this memoir used to observe,) amidst a crowd of flatterers, *he* alone appeared insensible to the artifices or the seductions of vanity. At the house of Dr. Robertson, Mr. Percival was a frequent guest ; and the kindness with which he was received, left in his mind a pleasing and grateful remembrance. During two winters he resided in the family of Mrs. Symes, the sister of the historian, (and newly-appointed Principal of the university,) to whose recommendation he was indebted for that benefit. His residence was the more estimable, as it facilitated his admission to a society which he knew well to admire and value ; and the connection of friendship formed by this means was preserved and revived by occasional correspondence, to the termination of Dr. Robertson’s life.*

* Besides the society to which Mr. Percival was introduced by his acquaintance with these distinguished persons, and several of the Professors, he had occasionally the opportunity of mingling with a variety of individuals, eminent for their rank or learning, at the weekly entertainments of the late Earl of Hopetown, in the neighbourhood of Edinburgh, and of Provost Drummond, in that city.

During three *sessions*, Mr. Percival attended the lectures of the most distinguished professors of Edinburgh. But an intervening year was occupied by his residence in London; where he diligently availed himself of the advantages which that metropolis affords to the student of physic. He at the same time enjoyed the opportunity of extending the circle of his connections, by cultivating the acquaintance of many individuals of eminence. One friendship of peculiar intimacy may deserve notice, as it was cherished on each side by the reciprocation of an almost paternal and filial regard. The person to whom Mr. Percival was thus attached was the late Lord Willoughby de Parham, a nobleman of considerable learning and various accomplishments. His country residence being not very distant from Warrington, the subject of these memoirs enjoyed his frequent and confidential intercourse in his situation of retirement; and amidst his Lordship's numerous engagements in London, the same assiduity of friendship was preserved. The official situations* which Lord Willoughby held in

* His Lordship was Chairman of the Committees of the House of Peers; President of the Antiquarian Society; Vice-President of the Royal Society, and of the Society of Arts; one of the Commissioners of the Board of Longitude, &c.

the House of Peers, and in the Royal and Antiquarian Societies, conferred upon him public distinction; and his house was the resort of the most eminent persons of that time. At his literary meetings he was especially solicitous to introduce his young friend to an acquaintance with the most conspicuous characters; or to recommend him to those individuals, whose countenance might be of service to him in the future course of his life. On the death of this excellent nobleman, which happened early in the year 1765, Mr. Percival lamented deeply the loss of a faithful friend, and affectionate patron.—Shortly after that event, he experienced a gratifying testimony of his late friend's kindness, in being unanimously elected Fellow of the Royal Society of London. His admission had been proposed by Lord Willoughby, who then held the office of vice-president; when from respect to his lordship's recommendation, as well as from the personal claims of the candidate, the Society proceeded immediately to elect him to their body; the youngest member (I am informed) ever introduced into that learned corporation.

In the twenty-fifth year of his age, Mr. Percival removed to the university of Leyden, with a view to complete the course of his medical studies, and to be

admitted to the degree of Doctor of Physic. Some local circumstances of difference having arisen between the professors and the medical students of Edinburgh, a general emigration to Leyden took place at that period. But the high reputation which the latter university then obtained, has long since been rivalled or eclipsed by the advancement of the former. Having defended in the public schools his inaugural dissertation "*De Frigore*," Mr. Percival was presented with the diploma of M. D. on the 6th of July, 1765. Soon afterwards he proceeded on his route to Paris, where his curiosity and his intercourse with the persons to whose friendly attentions he was recommended, detained him some time. On his return, he conducted his tour through various parts of France and Holland, and arrived in England at the close of the same year.

Dr. Percival now joined his family at Warrington without delay; and shortly afterwards accomplished his engagement of marriage with Elizabeth the daughter and only surviving child of Nathaniel Bassnett, esq; merchant, of London. By this happy alliance, the most valuable exertions of Dr. Percival's life were called forth. In the active offices of his profession, his diligence was increased by the prospect of extending to his successors the fame and the benefit of his

labours; and the world has been indebted for the more elegant productions of his studious leisure, to those sentiments of paternal solicitude with which they are faithfully impressed. During two years, he continued to reside at his native place; looking around at the same time to discover an opening to a more ample field for the exercise of his profession. It seems, indeed, to have been his intention to fix his abode at some future period in London: but he was meanwhile desirous of gaining some share of experience and reputation in the country, previous to his settlement in the metropolis. His present views were accordingly directed to this object; when, after a consideration of various plans, he at last determined on residing at Manchester. In the year 1767, he removed with his family to that town, and commenced his professional career, with a degree of success, which, I believe, has seldom been paralleled.

The leisure which Dr. Percival had hitherto enjoyed, had given him the opportunity of engaging in various philosophical and experimental enquiries, relating, for the most part, to the science of Physics. The “*Essays*” which he formed on the result of his investigations, were sometimes presented to the Royal Society, and were afterwards inserted in the volumes of

its Transactions; at other times, they were communicated to the public through the medium of the most current periodical journals. These miscellaneous pieces were, in the course of the present year, collected and published in one volume, under the title of *Essays Medical and Experimental*.

The favourable reception which this volume gained with the public, encouraged its author to pursue the scheme of experimental enquiry which he had commenced. His choice of this method, it may be observed, was directed by a mature consideration of the proper object and means of scientific research; and as he laboured with perseverance in a walk at that time little frequented by men of talents or learning, it may not be superfluous to explain briefly the nature of his design.

The progress of Medical Science, when compared with the number and diligence of its professors, might justly appear inconsiderable, and excite the attention of the more liberal part to the *causes* which retarded its advancement. So recently, however, have the rules of legitimate investigation been generally comprehended, that these causes were imperfectly understood, and often erroneously explained, by writers of Physic in the middle of the last century. Medical

philosophers had not hitherto acknowledged, that the same circumstances which at first promoted, tended afterwards unequivocally to obstruct the enlargement of their science ; or that the vast designs of the Fathers of Physic dazzled, whilst they enlightened, the judgments of their successors. The early structure of medicine, like that of other sciences, having arisen from the energies of *individual* genius, men were accustomed to look for its extension and improvement to the like efforts of extraordinary intellects ; and thus, whilst the multitude neglected the proper use, or abandoned the record of their experience, a few capacious minds laboured to extend their views on every side to the boundary of physical research. On the credit of their own experiments and observation they erected comprehensive systems ; and, possessed of the common faculties which nature has assigned to limit individual experience, they trusted to other powers for the artificial arrangement of her laws. Hence the great and important discoveries which these masters successively made, were so blended with the fanciful errors of speculation, that each in his turn contributed to mislead the opinions of mankind. By mistaking the proper object of philosophy, the inestimable powers of genius and industry were often lavished on

the pursuit of a shadow; and the FIRST PRINCIPLES of medical science seemed destined to be the sport of perpetual uncertainty.

It may not, indeed, appear unaccountable, that a science extending over the animal and intellectual, as well as the material, kingdom, should continue longer involved in conjectural hypothesis, than the more abstract or limited subjects of investigation. The success, however, with which philosophers had begun to elucidate other departments of experimental knowledge, at length served to communicate its proper light to medical enquiry. The error was gradually acknowledged, of attempting to gain the mastery over so comprehensive a science by the solitary powers of the most vigorous capacity; and a more adequate method was silently adopted, which, by exercising the reason and experience of an indefinite multitude, and by distributing its labours in due arrangement, has brought them to bear with united advantage on the same common object. The most enlightened and powerful minds have been diverted from the formation of systems, to the accurate scrutiny and faithful record of the facts which are cognizable by their senses; whilst men of humbler talents, who formerly received with acquiescence the opinions of their

superiors, have since laboured with them in the same field of experiment and research. The benefit of this wide co-operation has greatly exceeded the simple measure of the truths which have been accumulated. Nor would it be an exaggeration to assert, that the splendid discoveries in experimental science which recent times have witnessed, are to be ascribed solely to the more extended influence of those rules of legitimate philosophy, which Lord Bacon attempted, two centuries ago, to establish.

In estimating the merit therefore of scientific writers, some preference will be due to those, who were among the first to give a right direction to the industry of their cotemporaries. Although Dr. Percival was by no means the earliest writer of Essays on distinct subjects of Experimental Physic; yet no medical philosopher, as far as I am able to discover, had hitherto so clearly unfolded, or pursued through so considerable a series, the objects of this practical design. The merits of the scheme are unquestionable; and the merits of the writer may be esteemed of superior excellence, because he has risen above the common prejudices of the times, and anticipated, in some degree, that enlightened order of enquiry, which has since more generally prevailed.

In the two preliminary essays of the volume just mentioned, the author was at some pains to investigate and correct the errors to which medical writers are peculiarly liable. The first, entitled "The Dogmatic," exhibits the pernicious tendency of adhering to pre-conceived opinions, in defiance or perversion of actual experience. The other, "The Empiric," exposes the folly of mistaking solitary facts for universal truths. By removing the influence of these misapprehensions, the writer hoped to recommend a more liberal spirit of enquiry; and to redeem from the confusion of factitious error the simple and perfect order of nature. "The annals of medicine," he declares, "abound with instances of the fatal effects of empiricism and hypothetical reasoning, founded on fictitious principles. But these examples, painful as they are to a feeling mind, impeach not the honour, or the usefulness, of the healing art; and are chargeable only on the ignorance of a few of its professors, and the credulity of mankind. The history of the Christian Church presents us with a picture still more shocking to humanity. But who disputes the influence of religion to promote the peace, order, and happiness of society, because superstition hath occasioned so

“ much confusion, misery, and devastation? It is
 “ sincerely to be lamented, that juster ideas are not
 “ formed of the nature, extent, and objects of medi-
 “ cine in general; and of the several branches into
 “ which, as a practical science, too extensive for any
 “ individual to exercise, it is now divided.” In a
 subsequent publication, Dr. Percival observes, that
 “ the great Lord Verulam recommends the collecting
 “ of facts, observations, and experiments, as the best
 “ method of promoting the improvement of physic;
 “ and experience hath fully evinced the utility of
 “ such a plan. In this way,” he adds, “ I am am-
 “ bitious of contributing my mite to the general
 “ stock of knowledge; and shall think myself happy,
 “ if I can thus render the pursuit of my own instruc-
 “ tion and amusement subservient to the interests of
 “ my profession, and to the general good of man-
 “ kind.” In the same preliminary discourse, the
 author continues, “ I have annexed a few select
 “ *histories of diseases*, agreeably to the plan of Lord
 “ Bacon; who advises physicians to revive the Hip-
 “ pocratic method of composing narratives of parti-
 “ cular cases, in which the nature of the disease, the
 “ manner of treating it, and the consequences, are to
 “ be specified; to attempt the cure of those diseases

“ which have been too boldly pronounced incurable;
 “ and to extend their enquiries into the powers of
 “ particular medicines, in the cure of particular
 “ disorders.”

It may be just, however, to admit, that the opinions and language of Dr. Percival's writings are not on all occasions equally free from the tincture of *hypothesis*. But it must at the same time be acknowledged, that to preserve a systematic view of the effects of a vast number of operative materials on the living frame, without associating them in the mind, by some general though unseen principles of agency, has hitherto exceeded the endeavour of the most scrupulous and even sceptical enquirer; whilst the imperfections of language have opposed almost insuperable obstacles to the entire rejection of *hypothesis* from medical writings. Thus, for example, of the terms employed about clinical histories, all the active appellations pre-suppose, as matter of universal belief, the existence of hidden causes and inscrutable operations; nor is it unobvious that the whole vocabulary of the science involves a perpetual recourse to figurative phraseology.* Yet

* May it not be doubted whether the primary rules of just reasoning, or, in other terms, of *universal logic*, be hitherto sufficiently understood, to render it probable that a radical improvement in

on a comparison of the compositions of Dr. Percival with those of his predecessors, they will appear, I am persuaded, singularly free from the defects which are here explained; and which it seemed proper to notice, as they might be esteemed exceptions to the sound and legitimate principles of philosophy, which in other respects he has carefully adopted into practice. For the simple elegance of his style, and the more valuable requisites of ease and perspicuity, he was probably indebted to his classical accomplishments; nor have his writings in these respects been surpassed, or perhaps rivalled, by any of his successors.

The prosecution of scientific objects of this nature constituted for some time the employment of those short and scattered intervals of leisure, which were spared from more active duties. But the business of

medical language will be effected in the present times? An illustration, however, of the use and practicability of such an innovation has been furnished by the new Chemical Nomenclature; which has so wonderfully facilitated the acquisition and extension of one branch of physical science. As an artificial instrument, both of reason and memory, it is justly ranked among the most eminent of philosophical inventions. But a task of equal importance, and greater difficulty, remains to be effected, in extending its principles to the complicated doctrines or *phenomena* of Nosology. Even were this accomplished with the greatest care, a small part only of the great *desideratum* in medical language would then be supplied.

a laborious profession, to which long and frequent journies, were indispensably attached, added to the care of an increasing family, and a state of health subject to painful interruptions, were at no period favourable to experimental researches. The habitual energy, however, of Dr. Percival's mind supplied the want of more abundant opportunity; whilst his zeal for the advancement of a favourite Science led him to persevere in those practical investigations, by which alone he conceived it was capable of being enlarged or adorned. The fruit of his labour was the publication (in the year 1773,) of a second volume of *Essays Medical, Philosophical, and Experimental*, addressed to his much-respected friend the Earl of Stamford. The success of the first volume* secured a favourable reception for that which succeeded; and the author was gratified by the praise he chiefly coveted, of having substituted cautious induction for the crude and contradictory speculations which prevailed among common writers.

Having already ventured to exhibit a general view of the design of these volumes, it is not my purpose to enter on a particular analysis of the topics of

* A new edition of this volume appeared some time previous to the publication of the second.

medical enquiry which they comprehend. An outline of miscellaneous and unconnected disquisitions, were it practicable, would furnish little more than a bare enumeration of their subjects. To the generality of readers, such a display might appear superfluous; and to men versed in the science or practice of physic, I presume not to offer any critical investigations. The liberal praise of cotemporary authors, and a long possession of the public approbation, cannot fail to recommend Dr. Percival's "Essays" to studious perusal, and authentic reference.

But the subjects which occupied the writer's attention, do not belong exclusively to medical science. Many of his "Essays" are of a more general nature, and calculated to interest a wider class of readers. Some of these requiring for their illustration an assemblage of facts and authorities from various sources, occasioned a frequent communication with scientific persons in various departments; and the letters which have been preserved shew, that at this early period Dr. Percival had the good fortune to sustain a correspondence with some of the most eminent men of the times. Among other disquisitions of a general nature which his volumes embrace, those respecting "Population and Mortality" are designed to bear a reference to

political not less than to medical science. “ *A Scheme for establishing accurate Bills of Mortality,*” which he had formed with some care, was explained and recommended to general use, in the second of these publications. The plan was approved by able judges, and was in great measure adopted by the superintending officers of the police of Manchester. But the author, conceiving that its utility was not sufficiently understood, pursued his enquiries into the neighbouring subject of Population, with a view to illustrate more fully the benefit which might be derived from the institution of systematic *registers of mortality*, after the manner he proposed. In these researches he engaged, in conjunction with his friend Dr. Price, a copious and well-known writer on subjects of this nature. He was indebted also for a part of his statistical information to the celebrated Dr. Franklin,* whose acquaintance he had long cherished with peculiar regard. The result of his enquiries and arrangement is perhaps calculated for more important use than is generally known; or it may have happened,

* He corresponded also, on these subjects, with his respected friends, the late Archbishop of York, and Dean Tucker; the latter of whom has adopted his opinions, and quoted his authorities in his own works.



that the scheme being detailed in a work professedly medical, has seldom fallen under the consideration of those, who take an active share in regulating the public police. But whatever be the merit of Dr. Percival's "proposal," the object which he aimed to fulfil is still suffered to remain a great and pressing desideratum in domestic oeconomics.

Although it may interrupt the regular course of the narrative, I am induced to insert the following communication of Dr. Franklin, relating to this subject; which may at least be acceptable to such readers as are accustomed to admire the ardour and simplicity which characterized the genius of that venerable philosopher. The letter was written on the receipt of Dr. Percival's second volume of "Essays," &c.

*From BENJAMIN FRANKLIN, LL.D. to
Dr. PERCIVAL.*

October 15, 1773.

" I have received your favour of September 18,
" enclosing your very valuable paper of the nume-
" ration of Manchester. Such enquiries may be as
" useful as they are curious ; and if once made general,
" would greatly assist in the prudent government of

“ a state. In China, I have somewhere read, an
 “ account is yearly taken of the numbers of people,
 “ and the quantities of provision produced. This
 “ account is transmittted to the Emperor, whose mi-
 “ nisters can thence foresee a scarcity likely to happen
 “ in any province, and from what province it can
 “ best be supplied in good time. To facilitate the
 “ collecting this account, and prevent the necessity of
 “ entering houses, and spending time in asking and
 “ answering questions; each house is furnished with
 “ a little board, to be hung without the door during
 “ a certain time each year, on which board is marked
 “ certain words, against which the inhabitant is to
 “ mark number or quantity somewhat in this manner:

“ Men - - - - -

“ Women - - - - -

“ Children - - - - -

“ Rice or wheat - - -

“ Flesh, &c. - - - -

“ All under sixteen are accounted children, and
 “ all above as men and women. Any other parti-
 “ culars the government desires the information of,
 “ are occasionally marked on the same boards. Thus
 “ the officers appointed to collect the accounts in
 “ each district have only to pass before the doors,

“ and enter in their book what they find marked on
 “ the board, without giving the least trouble to the
 “ family. There is a penalty on marking falsely :
 “ and as neighbours must know nearly the truth of
 “ each other’s account, they dare not expose them-
 “ selves by a false one to each other’s accusation.
 “ Perhaps such a regulation is scarce practicable with
 “ us. The difference of deaths, between 1 and 28,
 “ at Manchester, and 1 in 120, at Monton,* is sur-
 “ prizing. It seems to shew the unwholesomeness of
 “ the manufacturing life, owing perhaps to the con-
 “ finement in small close rooms, or in larger with
 “ numbers, or to poverty and want of necessaries, or
 “ to drinking, or to all of them.

“ Farmers who manufacture in their own families
 “ what they have occasion for, and no more, are per-
 “ haps the happiest people, and the healthiest.

“ ’Tis a curious remark, that moist seasons are the
 “ healthiest. The gentry of England are remarkably
 “ afraid of moisture, and of air : but seamen, who
 “ live in perpetually moist air, are always healthy, if
 “ they have good provisions. The inhabitants of
 “ Bermuda, St. Helena, and other islands far from
 “ continents, surrounded with rocks, against which

* A village, four miles distant from Manchester.

“ the waters continually dashing fill the air with
 “ spray and vapour; and where no wind can arise
 “ that does not pass over much sea, and of course
 “ bring much moisture, these people are remarkably
 “ healthy; and I have long thought, that mere moist
 “ air has no ill effect on the constitution; though air
 “ impregnated with vapours from putrid marshes is
 “ found pernicious, not from the moisture, but the
 “ putridity. It seems strange, that a man, whose body
 “ is composed, in great part, of moist fluid, whose
 “ blood and juices are so watery, who can swallow
 “ quantities of water and small-beer daily without
 “ inconvenience, should fancy that a little more or
 “ less moisture in the air should be of such impor-
 “ tance. But we abound in absurdity and inconsis-
 “ tency. Thus, though it is generally agreed that
 “ *taking the air* is a good thing, yet what caution
 “ against air! what stopping of crevices! what
 “ wrapping-up in warm clothes, what shutting of
 “ doors and windows, even in the midst of summer!
 “ Many London families go out once a day to take
 “ the air, three or four persons in a coach, one
 “ perhaps sick; these go three or four miles, or as
 “ many turns in Hyde-park, with the glasses both up
 “ close, all breathing, over and over again, the same

“ air they brought out of town with them in the
 “ coach, with the least change possible, and ren-
 “ dered worse and worse every moment: and this
 “ they call *taking the air*. From many years obser-
 “ vations on myself and others, I am persuaded we
 “ are on a wrong scent, in supposing moist or cold
 “ air the cause of that disorder we call a *Cold*. Some
 “ unknown quality in the air may perhaps sometimes
 “ produce colds, as in the *influenza*; but generally,
 “ I apprehend, they are the effects of too full living,
 “ in proportion to our exercise. Excuse, if you can,
 “ my intruding into your province; and believe me
 “ ever, with sincere esteem, &c.”

The enquiries to which the foregoing letter refers,
 were communicated to the Royal Society, and inserted
 in the volumes of its Transactions for the years 1774-5.
 The immediate object which the Author had in view
 was, to present a statement of the progressive increase
 which had taken place, during a series of years, in the
 population of Manchester, and the adjacent villages.
 The statistical reports, however, are not confined to
 these places, but comprehend other large and more
 remote towns. From these evidences it appeared,
 that the increase of inhabitants, during some years
 before the date of the enquiry, had been very con-

siderable; and that, in consequence of the extending spirit of trade, and growth of manufactures, the increase was then proceeding with unexampled rapidity. The comparative healthiness of different situations, employments, and modes of life, was ascertained by a series of tables, exhibiting the rate of births, deaths, and marriages, in various places; and the result of these estimates abundantly evinced the insalubrity of large towns and confined occupations. Not only was it proved that, under such circumstances, the causes of premature mortality are more prevalent; but it appeared also, that the general term of life is shortened in no inconsiderable degree; the same habits of life to which the young and the middle-aged fall a sacrifice, rendering the more robust or the more fortunate incapable of supporting the infirmities of old age.*

* VIDE APPENDIX A.

It appears, that about the present period, Dr. Percival had it in contemplation to offer himself candidate for a Fellowship in the College of Physicians; to which he was advised by his much-esteemed friend, Sir George Baker, who presented to him the flattering inducement of becoming the *first* Fellow of the College, not educated at an English University. This intention Dr. Percival retained for some time; but the favourable moment for its accomplishment was fought in vain; while unceasing professional avocations, added to accidental hindrances, occasioned its

An *Essay*, (which appeared in the second volume lately mentioned,) *on the Properties and Medicinal Uses of Coffee*, may deserve notice in this memoir, from its connection with a peculiar habit of Dr. Percival's life; nor is it improbable, that the Author was led to the experiments which are there recorded by the same circumstance. From early age he had been subject to periodical attacks of severe head-ache, which no caution could prevent, and no remedy could effectually alleviate. The returns of pain, though not regulated by any fixed interval of time, were frequent and similar in their nature. During the less acute stages of the disorder, or during those attacks which did not terminate in regular paroxysms, strong infusions of coffee seemed to furnish grateful relief; more especially when the severity of the pain had previously rendered it necessary to employ opiates. But the tendency to this malady was at all times so great, that very trivial causes induced it, in a slight degree; while errors in diet were invariably followed by more or less suffering of the same nature. The use of strong coffee thus became habitual; and Dr. Percival was accustomed not only to take it as a morning and

procrastination to a period, when the honour seemed to be no longer coveted, and when the extraordinary motive was removed.

evening beverage, but very commonly to repeat it in the course of the night. The result of his experiments on the coffee berry, it may be added, confirmed his opinion of its medicinal virtues, and the propriety of its general use as a remedy for head-ache.

But amidst the active pursuits of his profession, or the retired occupations of his closet, Dr. Percival was not unmindful of the opportunities which came within his reach, of engaging his services in schemes for the public benefit. From the period of his residence in Manchester, he had been a zealous supporter of the various institutions of benevolence which that wealthy and populous town comprehends. His professional duties at the public Infirmary (in which he soon rose to a principal official situation) need not be explained in this narrative. His views respecting "*the international Regulation of Hospitals*" were first published in a letter addressed to Dr. Aikin, dated 1771; and were afterwards expanded to a more comprehensive form, in a memorial, addressed to the trustees of the Manchester Infirmary. These views were in great measure carried into effect through his own influence, aided by the exertions of his colleagues; and he had the satisfaction to witness the success of his plans, not

only in that institution, but in others to which they were gradually extended. In conjunction also with his early and philanthropic friend, Thomas Butterworth Bayley, esq; of Hope, he devoted no small share of his attention to the encouragement of industry, the improvement of health, comfort, and good morals among the lower orders of the community. Nor should the remark be omitted, that his perseverance in accomplishing designs of this nature was prompted by a spirit of zeal and resolution which other occasions rarely excited; whilst the interest he continued to feel for their prosperity, was more lively than a sentiment of benevolence usually betrays in the most sanguine characters.

In a future part of this memoir it will occasionally recur, to notice Dr. Percival's unwearied efforts in the formation of several public establishments. It may be mentioned here, (in observance of the order of time,) that he was one of the small number of literary patrons who contributed their active services to the support of the Warrington Academy; an institution which engaged in a peculiar manner the attention of the leading Dissenters of this kingdom. From neighbourhood of situation, as well as from early attachment to the plan of instruction, and the general

objects of the Foundation, he had for some years promoted its success by his exertions in various departments. As *trustee*, he took a share in the business and responsibility of its government; whilst he frequently employed his pen, in calling the attention of the public to the existing state of the institution, and in soliciting the pecuniary aid of those individuals who were friendly to its welfare.

It might not be uninteresting, though foreign from my present design, to trace the varied fortunes and progressive decline of a well-known seminary. Attracted by its singular fame, a band of literary characters* assembled under its protection, and flourished,

* The tutors who were first appointed to the Warrington Academy, were the Rev. Dr. Taylor, who removed thither from Norwich, and the Rev. John Holt. The former will be recognized as a copious and learned writer of theology, among the Dissenters of those times; and his memory is still regarded with veneration. Shortly afterwards the Rev. Dr. Aikin became tutor in the department of classical literature and belles lettres. To these persons succeeded, at different periods, the Rev. Joseph Priestley, LL.D. the Rev. William Enfield, LL.D. the Rev. Nicholas Clayton, LL.D. the Rev. George Walker, and Gilbert Wakefield, B.A.

The above-mentioned graduates, with the exception of the last, were indebted for their academic honours to Dr. Percival's interest with the university of Edinburgh; a circumstance which would scarcely have deserved notice, had it not furnished an opportunity of manifesting the respectable friendship which he had cultivated with Dr. Robertson, whilst a student in that university. As such

during a fortunate, but transient period, with considerable credit. The rapid and almost premature success of an establishment, which derived neither patronage nor support from national munificence, was gratifying to the pride of its founders, and honourable to the independent genius of learning. A succession

testimonies of early distinction cannot but be deemed honourable to the character of men of letters, the following extract from Dr. Robertson's letter to Dr. Pereival, in reply to his application for the degree of LL. D. for Mr. Enfield, is subjoined on the present occasion. "I am happy by my zeal in executing this commission to make some small amends for my former negligence in not acknowledging your repeated kind remembrance of me. I often recollect my connection with you; and it affords me great satisfaction to hear frequently of your successful progress in life. I am but little qualified to judge of some of the works which you sent me; but I hear them honourably mentioned by those who know their merit. Your Survey of Manchester is more within the sphere of my studies, and is a most laudable attempt to introduce accuracy into calculations, which, however important, have hitherto been very loose and hypothetical. I am much delighted with your arduous and industry. Go on, and do honour to yourself and to us.

"We wish in this College not to confer honorary degrees, either in divinity or law, without duly considering the merit of the candidates. But I am happy when we can confer that mark of esteem upon any of our dissenting brethren. Mr. Enfield appears to me a very ingenuous and deserving man. We owe the merit of having distinguished Dr. Priestley to you; and I hope shall also have occasion to thank you for our new graduate. Be assured that I always am, with great respect, yours affectionately.

"Dated College, Edinburgh, March 8, 1774."

of teachers, distinguished by their zeal and acquirements, contributed to raise the institution to a rank of unexpected eminence ; nor can it be denied that the literary offspring, cherished in its shade, from the researches of Taylor to the inimitable poetry of Barbauld, have conferred on the seat of their retirement, a name of more than ordinary lustre. A variety of circumstances, however, resulting partly from the peculiar nature of the Foundation, but chiefly from the irremediable want of permanent funds, rendered the conduct of its affairs a long struggle against adverse fortune ; such as the vigilance and ability of its guardians were unequal to overcome. The revenues of the Academy, derived wholly from voluntary subscriptions, and incidental contributions, were subject, as might be expected, to frequent and serious fluctuation. The supplies during the most favourable period were barely adequate to its immediate necessities ; whilst even a temporary failure was productive of the worst effects, in abating the confidence of the tutors, and shaking the foundations of academic discipline. In the lapse of time, also, the number of contributions ^{was} ~~was~~ gradually diminished ; and the few who remained attached to the interests of the institution, became at length weary, in their turn, of

a charge which increased in weight as their ardour declined. The efforts, however, of the governors and the tutors were not wanting to devise the best methods of obviating these fatal embarrassments; and if their labours were not attended with the success which they desired, it may, perhaps, be esteemed doubtful, whether such success can ever be attained without the ascendant security of a lasting provision.

In the year 1775, Dr. Percival was induced, for the purposes of health, and for the pleasure of occasional retirement, to take a country residence in the neighbourhood of Manchester. The situation which he fixed upon was rendered agreeable by the beauty and fertility of the surrounding country, and was distant only a few miles from the town. In this retreat, he passed the summer months of many successive years, where he enjoyed, with little interruption, the leisure which his professional engagements permitted. The operations of a farm seldom engaged much of his interest or attention; but his relish for the quiet and the beauty of rural scenery was a lively source of gratification; while he delighted even more in the liberal occupations of his retirement, than in those active offices which he continued to discharge with unabating constancy. The fruit of his leisure, during

the first summer of his residence at Hart-Hill, was the publication of a small work, entitled, *Moral Tales, Fables, and Reflections*; comprehending a collection of short narratives, for the most part original, calculated to convey distinct lessons of moral instruction. The origin and design of the performance is thus explained by the writer :—“ As the following tales
“ and reflections will fall into other hands than those
“ of the Author’s children, for whose use solely they
“ were intended,* it may be proper to acquaint the
“ reader, that *three* objects of instruction have been
“ kept principally in view. The first and leading
“ one is to refine the feelings of the heart, and to
“ inspire the mind with the love of moral excellence :
“ and surely nothing can operate more forcibly, than
“ striking pictures of the beauty of virtue, and the
“ deformity of vice; which at once convince the
“ judgment, and leave a lasting impression on the
“ imagination. Dry precepts are little attended to,
“ and soon forgotten : and if inculcated with severity,
“ produce in youth an aversion to every subject
“ of serious reflection; teaching them, as Erasmus

* The volume is inscribed by the author to the Right Hon. the Countess of Stamford, and presented, with an affectionate address, to his own children.

“justly observes, *virtutem simul odisse et nosse*. The
 “second design of this little work is to awaken
 “curiosity, to excite the spirit of enquiry, and to con-
 “vey in a lively and entertaining manner, a know-
 “ledge of the works of GOD. On this account, a
 “strict attention has been paid to truth and nature;
 “no improbabilities are related; and most of the
 “narrations are conformable to the usual course of
 “things, or derived from the records of history.
 “The third end is to promote a more early
 “acquaintance with the use of words and idioms.
 “These being only the arbitrary marks of our ideas,
 “such as are most proper and expressive may be
 “learned with no less facility than the vulgar and
 “familiar forms of speech.”

How far the present work was calculated to fulfil
 these important purposes, has in some measure been
 determined, by more than thirty years possession of
 the public favour. Not only in this country did the
 volume meet with an extensive circulation; but on
 the continent of Europe, besides being read in the
 original, it was twice translated into the French and
 German languages.—The most indifferent judge of
 literary composition cannot, I think, fail to recognize,
 both in the design and execution of this little work,

the efforts of a superior mind directed to the humble, but important office of inculcating the rudiments of wisdom and virtue; whilst the instructive variety of knowledge, the pure and correct moral sentiments with which it abounds, entitle it to the praise of extraordinary excellence.* The author, besides, had in several respects the merit of originality; as no preceding writer in our own country had aimed at recommending the higher order of virtues, by accommodating the examples and illustrations of their importance to the capacities of children; nor had any attempted, in the language of elegant and familiar dialogue, to associate with the maxims of ordinary prudence, those finer notions of moral rectitude, which dignify the meanest, and elevate the most enlightened, understandings.

I may so far anticipate the completion of this scheme of moral instruction, as to remark, that, in *three successive Parts* of “Moral Tales and Reflections,” the author has adapted the discourse through which his precepts are conveyed, to the gradual advancement of the faculties from youth to maturity;

* Dr. Percival adopts as his motto, the following sentiment of Cicero:—“*Quod munus reipublicæ afferre majus meliusve possimus, quam si decemus atque erudimus juventutem?*”

and, that, the last *Part*, which embraces the more difficult questions of religion and morality, is addressed exclusively to ripe and cultivated readers.

If it be granted, on a slight examination, that the moral lessons contained in the former parts of this work recommend themselves *individually* to the minds of children, by the appropriate qualifications of sentiment and diction; it will not be denied, on a more accurate scrutiny, that, as a *whole*, the design is worthy of superior regard, and more ample praise. Few will be disposed to doubt, that, to implant in the juvenile mind those elementary principles of right conduct which may expand liberally with its future growth, and to gain over the desires to those motives of conduct which maturing reason confirms and approves, are the first objects of intellectual culture. Their importance, in truth, no less than the difficulty of their attainment, is manifest on a survey of the systems of early instruction current among the vulgar; systems, which, at each progressive stage of mental improvement, present a new code of morals, and a new set of opinions, differing more widely as they become further removed from the implicit creeds of infancy. Although such inconsistencies may not in common minds produce that sentiment of unlimited

scepticism, which is observed to prevail among men, who, in the maturity of their powers, have struggled to reform the plan of their intellectual education; yet it must be admitted that they tend universally to shake the foundations of just conduct, by destroying the confidence, and corrupting the testimonies, of moral judgment. To prevent or to obviate these fatal errors, Dr. Percival deemed the principal object, to which enlightened instructors should direct their aims. He was of opinion, that, in order to cherish that simple and confident integrity of character, which is the noblest attribute of our nature, it must ever be found essential to respect the first impressions of virtue and obligation, and to expose to implicit credulity those notions *only* which ~~such~~ subsequent experience may confirm. In this light, it will assuredly appear, that his own writings possess excellencies of the highest order. In bulk, they are insufficient to occupy more than a small portion of juvenile study; but as a model, they may serve to illustrate the wisdom and the practicability of that method of instruction for which they are designed; inculcating, under various forms, the same common principles of conduct, and the same sentiments of pure morality, which the minds of men

under every circumstance of age or capacity, are disposed to recognize.

Were this method of early discipline pursued with care throughout all the studies of human science, how greatly would their acquisition be facilitated! and how perfect the light which they would mutually impart to each other! In contemplating such a prospect, indeed, it may be obvious to remark, that speculative men are often liable to indulge too sanguine expectations of the probable improvement of mankind. A writer, however, who has not unhappily exemplified the real merits of the scheme which he exalts, may be permitted to expatiate with some freedom on the benefits that might result from so important a reformation, were it thoroughly effected. The theory (if it may be so called) of education was a subject which Dr. Percival had maturely considered, and to which he has often adverted in his literary writings. With philosophic observation he estimates the advantages that must inevitably be derived from the early acquisition of right notions respecting morals and religion; and the aids that might be furnished in the progressive attainment both of knowledge and virtue, by associating with the unbiassed passions of youth the purest conclusions of reason. As in mathe-

mathematical science, and the various branches of natural knowledge, the learner proceeds by a regular series of steps, each supporting and confirming the other; so in speculative or moral science, the proper method of advancement is essentially similar; with this difference only, that, as in moral evidence the passions are unavoidably concerned in conjunction with reason, a stronger necessity is superadded, for inculcating with caution those elementary principles on which the conclusions of moral judgment are formed. Among the benefits of proceeding by this legitimate method, not only, it is manifest, would the pains and the mortification of unlearning former opinions, or rectifying former errors, be avoided; but the alacrity of improvement would be fortified by confidence, and the mind would advance without delay or deviation in the desirable paths of truth.

It is apparently under the influence of similar sentiments, that an eloquent and profound moralist anticipates in imagination the arrival of that period, when true philosophy shall have gained the ascendant over the opinions and conduct of men; and when proper means shall be employed to support it by a more perfect system of education. "Let us suppose for a moment," says he, "that this happy æra

“ were arrived, and that all the prepossessions of
 “ childhood and of youth were directed to support
 “ the pure and sublime truths of an enlightened
 “ morality. With what ardour, and with what
 “ transport, would the understanding, when arrived
 “ at maturity, proceed in the search of truth; when,
 “ instead of being obliged to struggle at every step
 “ with early prejudices, its office was merely to add
 “ the force of philosophical conviction to impressions
 “ which are equally delightful to the imagination,
 “ and dear to the heart! The prepossessions of child-
 “ hood would, through the whole of life, be gra-
 “ dually acquiring strength, from the enlargement
 “ of our knowledge; and in their turn, would fortify
 “ the conclusions of our reason against the sceptical
 “ suggestions of disappointment or melancholy.”*

Among other opinions which Dr. Percival held on
 the subject of education, the two following may be
 selected from his writings. They are obviously of a
 general nature; but as they seem to form the ground-
 work of his more special maxims, and practical di-
 rections, they may with propriety be added to the
 foregoing observations. “ Different circumstances,”

* Vide “ Elements of the Philosophy of the Human Mind,” by
 Professor Dugald Stewart; p. 39, 4to.

says the author, “ call forth into action different
“ virtues, and different talents; and the perfection of
“ the human character appears to consist in the num-
“ ber and energy of both, which are found united
“ in it. A variety in the pursuits of knowledge
“ should therefore seem to be most conducive to the
“ growth and vigour of our several faculties : for
“ the activity of the mind, like that of the body, is
“ increased by multiplying and diversifying its exer-
“ cises. The brawny arms of the blacksmith, and
“ the strong back of the porter, are produced by the
“ long-continued exertion of particular muscles; but
“ such partial strength is not to be compared with the
“ agility we see displayed by those who have almost
“ every moving fibre at command. By an unwearied
“ application to one branch of learning, a man may
“ perhaps become a proficient in it. But the less
“ confined his views are, the more easy and secure
“ will be the attainment; because the sciences, whilst
“ they invigorate the understanding, elucidate each
“ other. It is a fact, I believe, not to be contro-
“ verted, that the most distinguished physicians, phi-
“ losophers, and metaphysicians, in ancient as well
“ as in modern times, have been persons of general
“ erudition. The names of Hippocrates, Aristotle,

“ Cicero, Pliny, Bacon, Boyle, Newton, Hoffman,
 “ Haller, and Priestley, authenticate the remark,
 “ and encourage our imitation.” The bearing and
 limitations of this general *principle*, when applied to
 the actual conduct of education, are noticed by the
 writer with proper care. But its aim is directed
 chiefly against those visionary, though somewhat po-
 pular doctrines, which inculcate a supreme regard to
 particular genius, and the cultivation of particular
 powers.*

The other passage which I would quote on the
 present occasion, relates to the much-disputed ques-
 tion concerning the comparative advantages of public
 and private schools. “ The acquisition of health,
 “ strength, knowledge, virtue, and happiness,” says
 the writer, “ constitutes the primary end of all scho-

* I am happy to observe a coincidence between the opinion
 which is here expressed, and the sentiments maintained by the
 Author of “ Elements of the Philosophy of the Human Mind ;” a
 work which, in the estimation of competent judges, has been es-
 teemed the most profoundly philosophical which these times have
 produced. Among other remarks which the subject suggests to the
 author, he observes, with respect to those persons who have con-
 fined the labours of their education to particular objects, or to the
 cultivation of particular powers, that, “ they must be considered on
 the most favourable supposition, as having sacrificed, to a certain
 degree, the perfection and the happiness of their nature to the
 amusement or instruction of others.”—Elements, &c. p. 27, 4to edit.

“ lastic institutions; and that system of discipline and
“ instruction may be regarded as the best, which
“ most completely insures these attainments, with the
“ fewest exceptions, and in the greatest variety of
“ cases. I have long considered public schools as
“ lotteries, furnishing some dazzling prizes, but at-
“ tended with general loss. The reason of this seems
“ to be, that youths who possess great ambition,
“ united with great talents, experience in such schools
“ very powerful incentives to extraordinary exertions,
“ in the future prospects and dignified witnesses
“ which they afford; circumstances depressing to
“ those of a different turn of mind. Whereas pri-
“ vate schools cherish moderate emulation, encourage
“ mediocrity of talents, and thus are better fitted
“ to exercise and improve the general scale of human
“ intellect. I conceive it will be found, that of the
“ number of men who have distinguished themselves
“ in the different walks of science, the largest pro-
“ portion consists of those who have been educated
“ in private or the less public seminaries. I could
“ give a long list of names in proof of this position;
“ but shall content myself with mentioning Sir Isaac
“ Newton, Mr. Locke, Dr. Arbuthnot, Mr. Pope,

“ Dr. Warburton, Dr. Middleton, Mr. James Harris, and the Lord Chancellor Hardwicke.”

The examples which the author has adduced in support of each of the above statements of his opinion, (which are widely detached from each other in his writings,) serve, perhaps, in the best manner, to illustrate and confirm their truth.* The appeal on these, as on all other questions respecting the practical conduct of life, must be made to the experience of our predecessors or contemporaries; and the writer who attempts to combat the prejudices of Englishmen in favour of public education, will at least find it requisite to adduce in his support the authority of historical proofs.

These digressions, relating to the works of *moral instruction* which Dr. Percival successively published, may not appear superfluous to such as appreciate duly the merits of a writer, who has applied the powers of a superior understanding, to the purpose of

* If it be demonstrated, that the majority, or a greater proportion, of distinguished names, in literature, in science, or in public life, be ranked on the side of private, in comparison of public education, the inference may certainly be granted, that the former method is more favourable to the cultivation of extraordinary talents or learning; whilst, on the other hand, a distinct question remains,—which of the two modes is best adapted to cherish the ordinary capacities and dispositions of our countrymen?

inculcating the elements of moral and religious wisdom. Nor will the explanation of his design be deemed altogether unimportant, when it is considered that his performances are not less conspicuous for their originality than their usefulness; that the author has rendered them attractive to cultivated minds,* by the singular beauty of his style and sentiments; and that his labours were rendered complete, at a distant period of his life, by the publication of more mature and profound disquisitions on those subjects, whose first principles he had already unfolded. The character of a man of letters, besides, is best illustrated by an examination of the scope and the object of his writings; more especially when it has happened, as in the present instance, that he has exercised his talents on various subjects of natural and moral science. Were the writer of these Memoirs, indeed, capable of doing justice to the venerable merits of the individual, who is the subject of them, any apology for the digressions of this nature might be truly superfluous. But as the character of that individual's mind is

* The late celebrated Dean Tucker, in a letter to Dr. Percival, observes, with his usual candour, "you are happy in conveying the most important truths in a dress so inviting, that when children read, old men are instructed."

impressed in the most lively manner on the greater part of his literary productions, it is the business of his biographer to strive at least, to exhibit in a suitable light those which he has bequeathed to the public.

The next publication of Dr. Percival, (A. D. 1776) was a *third* volume of philosophical and experimental “Essays;” dedicated to his highly-respected friend, the late Marquis of Lansdown. Among other valuable investigations contained in this volume, there is one which recommends itself to the attention of philosophers, both by the singularity and the novelty of its subject. The Essay is entitled, *An Attempt to account for the different Quantities of Rain which fall at different Heights over the same Spot of Ground;* and was suggested by some experiments and observations on the same subject, which Dr. Heberden had recently communicated to the Royal Society. To that ingenious and original enquirer the merit appears to be due, of first noticing or accurately recording this phenomenon: but he seems to be at a loss for a satisfactory solution of its cause, when he “conjectures, that it must depend on some *unknown* properties of electricity.” The *rationale* which Dr. Percival has pointed out, is at once simple and probable. He maintains, that the *same* laws of elec-

tricity which influence the ascent and suspension of vapours, are sufficient to explain their precipitation, and the newly-discovered mode of descent. Since rain, he argues, is precipitated from clouds in consequence of a sudden deprivation of that electric matter, which, by repelling the attenuated particles of vapour from each other, preserved their specific levity; so, in the descent of these particles towards the earth, a further communication of their superabundant electricity to the surrounding atmosphere progressively expends the repulsive power, and thus causes them to coalesce into drops, increasing in bulk as they approach the surface of the earth. “In consequence of a law of this nature,” he declares, “a much larger quantity of rain will fall near to, than at a distance from, the earth; and a cloud which fills many thousand acres in the higher regions of the air, when the elective fluid operates upon it with full force, may not cover one-third of that extent when it has descended in a shower of rain. To this effect,” he adds, “a precipitation of the vapours contained in a dissolved or diffused state in the lower regions of the atmosphere, and the influence of gravitation in producing a convergency of the drops of rain, will in some degree contribute.”

It is somewhat remarkable, that no scientific enquirer, except Dr. Percival, has given to the public any investigation respecting the probable conditions and causes of this curious phenomenon. Perhaps some additional evidence of the justness of his own hypothesis might be derived from this consideration, —that the greater density of the air in the lower regions of the atmosphere, by presenting more particles, in a given space, for the reception of superfluous electricity, would render the coalescence of the particles of vapour or rain more rapid as they approach the earth; whilst, for the same reason, if it be granted that drops of rain acquire any increase, by attracting the moisture diffused through the atmosphere, this accession will obviously become more considerable in the inferior and condensed strata.*

The *Experiments and Observations on the Effects of Fixed Air on the Colours and Vegetation of Plants*, bear a date somewhat later than the preceding Essay. In the first volume of Dr. Priestley's work on AIRS, were inserted, "Observations and Experiments on
" the Medicinal Uses of fixed Air, communicated by
" Dr. Percival." The interest excited by these en-

* As the opinions of two eminent philosophers, Dr. Franklin, and Dr. Watson, (afterwards Bishop of Landaff,) may throw light on this curious subject, their communications to Dr. Percival are annexed; APPENDIX B.

quiries led him, in conjunction with that active philosopher, to a further prosecution of the subject; when it happened, that, after pursuing a nearly similar train of experiments, they came to differ on a curious question respecting the influence of this *air* on vegetation. The conclusions which Dr. Percival formed were decisive in favour of the powers of *fixed air* in promoting the growth and the preservation of plants; whilst those of Dr. Priestley led him to contend for its insalubrious and even destructive influence. The question is an important one, as it relates to an extensive provision of nature for the purification of our atmosphere, by the œconomy of vegetable life. Succeeding writers, it may therefore be added, have confirmed the accuracy of Dr. Percival's conclusions; which was also candidly acknowledged by his opponent, on a subsequent occasion.

Unfortunately for the conduct of his studies, and still more of his scientific pursuits, Dr. Percival began to experience, about the present period, the first symptoms of that malady in his eye-sight, which afflicted him during the remainder of his life. Its origin he ascribed to the habit of reading and writing in his carriage during his professional journeys to the neighbourhood of Manchester. As these

visits were frequent, and occupied a considerable portion of time, it was an obvious expedient to employ that leisure to the purposes of study; which he was able to pursue with little inconvenience, as the original powers of his sight were more than commonly vigorous. On a sudden, however, he was seized with a total blindness in one of his eyes, which was succeeded in the space of an hour by a violent and deep-seated pain in the eye-ball. As these symptoms gradually subsided, the other eye became affected in a similar manner; and at length, when the pains had ceased, and the sight was perfectly restored, an extreme tenderness and susceptibility of the impression of light afflicted both eyes permanently alike. Without any exterior blemish, or the slightest appearance of malady, the pain frequently recurred in so acute a degree, as to oblige the sufferer to seek refuge for some hours in total darkness. But experience soon instructed him, that an examination of minute objects, or a continued intent observation of any object of sight whatever, invariably renewed the painful affection, which was besides often aggravated by periodical attacks of severe head-ache.

The apprehension of an utter loss of sight (which to studious and professional men is peculiarly grievous)

might reasonably be expected to excite some solicitude; especially as its approach in the present instance seemed to be so clearly marked, that the event was for some time deemed inevitable. During a short period, Dr. Percival was compelled to abandon those pursuits which could no longer be conducted without the assistance of others: but the interval of entire cessation from literary pursuits was not considerable; and habit soon reconciled him to the indispensable custom of employing amanuenses. In the subsequent course of his life, scarcely any alteration was observable in the extreme sensibility of the nerves of his eye, or the tendency to acute pain, on any trifling exertion beyond the ordinary limit; so that in all the operations of study he became dependent on the offices of a domestic assistant. It may be observed, however, that the facility which he acquired in dictating his literary compositions, and various correspondence, was singularly happy; whilst in listening to the reading of others, he used to assert, that he experienced a sensible advantage over his former method, in collecting his thoughts, and exercising his faculties, on any subject of serious investigation. Neither did the cheerfulness of his manners, nor the habitual serenity of his temper, suffer in the slightest

degree, from the pressure of an unceasing and irremediable evil.

In the year 1777, Dr. Percival was unanimously elected Fellow of the Royal Society at Paris; an honour which was conferred without solicitation, and accompanied by some flattering marks of distinction. The only productions of his pen, during this and the following year, was a second volume of his *Moral Tales, Fables, and Reflections*, written upon the same plan, and for the same purposes as the former, and a *Socratic Discourse on Truth and Faithfulness*. The latter, (which was not published, but printed only for the author's distribution,*) was originally intended

* Previous to the publication of this *Discourse*, which did not take place until some years afterwards, the piece found its way into France; where an elegant translation of it appeared from the pen of M. Boulard, a Parisian advocate of some eminence. In a short and complimentary Preface, (although the parties were mutually unknown to each other,) the Translator observes, that the only faults of the original performance are, the occasional mixture of *fiction* with *real history*, and certain *Traits de Protestantisme*; the latter of which are carefully pointed out, and remedied by appropriate NOTES. In other respects he liberally commends, and somewhat ambitiously expatiates on, the design of his author. The supposed errors just noticed, says he, "*Sont les seules taches de cet ouvrage, qui joint agrément à l'utilité, et qui méritent la reconnaissance des pères de famille. On ne peut que se avoir gré à un Médecin, très distingué dans son état, d'employer ses moments de loisir à cultiver les Lettres, qui joint le charme de la vie, élèvent l'ame, guérissent*"

as the commencement of a series of Moral Essays, in the Socratic manner of colloquial dissertation; and the writer has thus explained the scheme of his work:—"The Discourse forms the first part of a plan which he has long had in contemplation, of teaching his elder children the most important branches of Ethics, viz. *veracity, faithfulness, justice, and benevolence*, in a systematic and experimental manner, by examples. But various causes," it is added, "have hitherto prevented, and will probably continue to prevent, the completion of his design. He cordially wishes, therefore, that some moralist of more leisure and superior abilities, into whose hands this piece may fall, would execute in its full extent what is here so partially and imperfectly attempted."

"les préjugés, étendent les idées, fortifient l'esprit, préservent de l'oisiveté et du vice, et inspirent l'humanité, le désintéressement, et l'amour du bien public. Ce délassement le plus noble de tous, a été celui des plus grands Magistrats, tels que les l'Hopital, les de Thou, les Lamoignon, les Montesquieu, et les Daguesseau. Les affaires publiques, dont ils étoient chargés, ne les empêchoient pas de vivre avec la Muses, comme l'ont fait parmi nos contemporains Frédéric II. et Franklin, et parmi les anciens César et Cicéron, qui gouvernoient le plus grand empire qui ait jamais existé, et qui nous ont cependant laissé des chefs-d'œuvres littéraires."—Preface de Traducteur.

The scheme of moral enquiry, of which the outline is here sketched, was never completed by its author; nor has any subsequent writer attempted the execution of a similar plan. It continued, however, to be a favourite design with Dr. Percival; who has so happily exemplified its beauty and value, as to make it matter of regret that he relinquished its further practical application. In the most essential respects, indeed, it resembles the plan of his other moral instructions, which aim at teaching virtue, by exposing its *qualities* to admiration, and by leading the judgment and feelings to approve them in conjunction. The merits of the plan are so admirably expressed by Lord Bolingbroke in the following passage, that I am tempted to trespass upon the narrative by introducing it in this place. “ When examples are “ pointed out to us,” says the noble writer, “ there “ is a kind of appeal, with which we are flattered, “ made to our senses as well as to our understandings. “ The instruction comes then upon our own authenticity; we frame the precept after our own experience; and yield to fact, when we resist speculation. “ But this is not the only advantage of instruction by “ example; for example appeals not to our understanding alone, but to our passions likewise. Ex-

“ ample affluages them, or animates them ; sets pas-
“ sion on the side of judgment, and *makes the whole*
“ *man of a piece*, which is more than the strongest
“ reason or the clearest demonstration can do ; and
“ thus forming habits by repetition, example secures
“ the observance of those precepts which example
“ insinuated.”

The studies which led Dr. Percival to these useful, though less considerable, efforts of his genius, formed in truth the most grateful occupation of his leisure hours. The study of the human mind in general, and especially of its moral constitution, opened a wide field to his speculative curiosity ; while the partiality for such investigations which he had imbibed from the earliest period of his voluntary application to books, seemed even to increase with his advancing years. Of his particular sentiments in Morals, it were superfluous to offer any detail in these pages ; as his own compositions furnish the best statement of them, and of the evidence on which they were founded. But it will be observed by the reader, that Dr. Percival's literary correspondence often betrays his attachment to speculations of this kind ; and it might be added, that his conversation not unfrequently manifested a tendency to philosophical accuracy

on similar subjects. A long familiarity with the topics of moral science having given him an entire command over them on all occasions, the felicity of his expression, as well as the uniformity and *consistency* of his opinions, was eminently remarkable. It is probable, also, had the plan of his life afforded him scope for an undertaking most congenial with his views, that he would have given to the world, in a systematic form, those speculations which were loosely scattered through his writings and conversation; and which, if displayed in the form they appeared to assume in his own comprehension, would have done credit, if I mistake not, to his enlarged and original powers. But carefully as he regulated the œconomy of his time, his leisure was too scanty for the execution of any considerable work unconnected with his profession, the numerous avocations of which deterred him even from accomplishing the limited schemes which he projected. To these, indeed, he seems to have been impelled chiefly by the hope of benefiting youthful readers, and of thus gratifying more effectually, perhaps, than by remote speculations, his ruling desire of contributing to the improvement and the happiness of mankind. The intelligent observer may, nevertheless, perceive, in the philosophic spirit which pervades the greater part

of Dr. Percival's writings, no less than in his distinct ethical dissertations, the traces of those clear and comprehensive views of moral science which the author delighted to form, and on which he built the most flattering conceptions of the probable influence of reason and philosophy in accelerating the advancement of the race.

We come next to a period, deserving of notice, as the æra in which the subject of this memoir, in conjunction with other leading inhabitants of Manchester, established the *Literary and Philosophical Society* of that town. The institution derived its origin from the stated weekly meetings for *conversation*, which Dr. Percival held at his own house; the resort of the literary characters, the principal inhabitants, and of occasional strangers. As these meetings became more numerous, it was in time found convenient to transfer them to a tavern, and to constitute a few rules for the better direction of their proceedings. The members thus insensibly formed themselves into a Club; which was supported with so much success, as at length, in the year 1781,* to assume the more

* In the preceeding year (1780) Dr. Percival sustained the misfortune of losing two children, of early age, within the interval of a few days. The lines which he inscribed to their memory, are inserted in APPENDIX C.

respectable form and title which it now possesses. Of this institution, Dr. Percival was appointed joint president with James Massey, esq; the vice-presidents and other officers were chosen among the literary persons of the town; whilst a numerous body of members maintained at once the credit and utility of the foundation.

An account of the laws and the literary transactions of this body may be found in the volumes of *Memoirs*, which they have successively given to the world. It were unnecessary, however, were it even agreeable to the limited purpose of these pages, to enumerate the active services of various individuals who co-operated with Dr. Percival in the formation of the establishment.* With respect to his own services, it may be sufficient to remark, that he was a leading supporter of the judicious system on which proceedings of the

* If any deviation be admitted with respect to the rule of prohibiting from a private narrative general or personal details, not immediately concerning its Subject; it may be pardonable, on the present occasion, in mentioning, among the founders of the *Manchester Society*, the respectable names of the Rev. Dr. Barnes and Mr. Thomas Henry. The former of these, an eminent preacher and divine, was one of the earliest of Dr. Percival's friends. Their acquaintance commenced at the Warrington Academy, and was cherished by a common ardour and diligence in the prosecution of their studies. In the subsequent period of their lives the same liberal friendship was preserved, and was beneficially exercised by their mutual efforts

Society were conducted ; and that in the general business of the institution his exertions were employed through life with the happiest success. His attendance at the meetings, (which were held on each alternate Friday during the winter season,) was rarely prevented by any other circumstance than the interruption of health ; his literary contributions were frequent and valuable ; while his active zeal, not less than his candour and moderation, peculiarly qualified him for the leading office he sustained. His powers both of comprehension and discourse were sometimes called forth to considerable exercise ; and perhaps on no occasion were his talents more fully exerted, or more characteristically manifest, than when presiding over the debates of the Society he at once guided and systematized the topics of animated discussion. To these qualifications, and to the inflexible dignity of his conduct, he was indebted for his

in forming several establishments of public utility in the town where they resided. Dr. Percival's acquaintance with Mr. Henry commenced at a somewhat later period ; but their reciprocal regard was not less warm or lasting. The similarity of their professional engagements rendered their intercourse frequent ; and the medical writings by which they are both known to the public, have often recorded their common labours. In private life also their attachment was strengthened by the most zealous and uninterrupted esteem.

annual appointment to the presidency, (by the unanimous vote of the members,) during the remainder of his life.*

Another institution, which originated about this period, may deserve cursory notice, both on account of its intrinsic merit, and as it manifests the ardour in prosecuting schemes for the public benefit with which Dr. Percival and his coadjutors were inspired. The design was in some respects novel, comprising a provision for Public Lectures on the following subjects: 1st, Practical Mathematics, and the principal branches of Natural Philosophy; 2d, Chemistry, with a reference to the arts and manufactures; 3d, the Theory and History of the Fine Arts; 4th, the Origin, History, and Progress of Arts, Manufactures, and Commerce, the Commercial Laws and Regulations of different Countries, Commutative Justice, and other branches of Commercial Ethics. These Lectures were designed for the improvement of the youth of Manchester; and especially of such as having finished the ordinary course of education, were about to engage in commercial occupations. As the establishment, (entitled *The College of Arts*

* On the death of James Massey, esq; Dr. Percival became sole president, in which situation he remained ever afterwards.

and Sciences) provided only a proper number and succession of teachers, the young men who listened to their instructions exercised that privilege voluntarily and promiscuously. At certain rates of subscription they attended any one or all of the public lectures, which were distributed at convenient hours of the day: and so liberal was the spirit and the wealth of the inhabitants, that little doubt was entertained of the popular success of the scheme.* From causes however, which were then perhaps not fully understood, and for which it would now be altogether vain to enquire, the institution was found to decline even in its first moments; and after two winters of unfavourable trial, was at length reluctantly abandoned.

In the year 1785, the Literary and Philosophical Society of Manchester published the first volumes of its *Memoirs*; which, by means of Dr. Percival's application to the first Lord of the Treasury, were dedi-

* The Lord Lieutenant and the Members of Parliament for the County were nominated patrons; and Dr. Percival was elected president of the institution. The plan and code of rules relating to its proceedings were drawn up by the Rev. Dr. Barnes; and it may be added, that the general design has been imitated and illustrated on a larger scale, in the *Royal and London Institutions*.

cated, with permission, to the King.* The dissertations that appeared in them were selected from a large body of papers which had been communicated to the Society by different persons during a period of four years; and they will assuredly be allowed to furnish no feeble testimony of the learning and ingenuity of the contributors. Several Essays from the pen of Dr. Percival are contained in these volumes. The first is entitled a "Tribute to the Memory of Charles de Polier, esq;" a gentleman of singular accomplishments, who had been some time resident in Manchester, as tutor to the sons of the late Marquis of Waterford, and who had distinguished himself as an active member of the Literary Society. On the melancholy occasion of his death, the president was appointed, by the unanimous desire of the members, to pronounce his eulogy at one of their public meetings; and was afterwards requested to insert the address in their "Memoirs." †

* VIDE APPENDIX D.

* This "Tribute," &c. was so favourably received, that not long after its publication it was translated into the French language, by M. Froffard, professor at Lyons; who also translated into the same language the "Moral Tales, Fables, and Reflections." See APPENDIX E.

The *Speculations concerning the perceptive powers of Vegetables*, (which are inserted in the second volume of these “Memoirs,”) have attracted some attention, as a philosophical attempt to illustrate an ingenious but fanciful hypothesis. The proofs which the author has adduced in support of his arguments, are not only various and striking, but as far as analogy can avail, their authority is decisive. “In all enquiries into *truth*, whether natural or moral,” says Dr. Percival, “it is necessary to take into previous consideration the *kind of evidence* which the subject admits, and the *degree* of it which is sufficient to afford satisfaction to the mind. Demonstrative evidence is absolute and without gradation; but probable evidence ascends by regular steps, from the lowest presumption to the highest moral certainty. A single presumption is indeed of little weight; but a series of such imperfect proofs may produce the fullest conviction. The strength of belief, however, may often be greater than is proportionate to the force and number of these proofs, either individually or collectively considered. For as uncertainty is always painful to the understanding, very slight evidence, if the subject admit of no other, sometimes amounts to credibility. This

“ every philosopher experiences in his researches
 “ into nature ; and the observation may serve as
 “ an apology for the following *jeu d’ esprit*; in
 “ which I shall attempt to shew, by several analogies
 “ of organization, life, instinct, spontaneity, and self-
 “ motion, that plants, like animals, are endowed
 “ with powers of perception and enjoyment.” Of
 the facts and analogies which are arranged under
 these *several* heads, the most conspicuous, it must be
 confessed, are selected from those extraordinary pro-
 ductions of nature, which bear a trifling proportion
 to the general mass of vegetable creation. But as a
 regular gradation is observable from the highest to
 the lowest degrees of animal life, it is by no means
 unphilosophical to suppose, that a like series may
 obtain in the inferior world. The author, however,
 observes in the concluding part of the same disqui-
 sition; “ Truth obliges me to acknowledge, that I
 “ review my speculations with much diffidence;
 “ and that I dare not presume to expect they will
 “ produce any permanent conviction in others, when
 “ I experience an instability of opinion in myself:
 “ for to use the language of Tully, *Nescio quomodo*
 “ *dum lego assentior; cum posui librum assentio omnis*
 “ *illa elabitur.*”

Another paper which Dr. Percival contributed to these Volumes, relates to *the Pursuits of Experimental Philosophy*; which the writer recommends with peculiar felicity to those who have leisure and abilities for scientific research. He at the same time expatiates on the value of that knowledge which is derived from a careful observation of the phenomena of nature; and in the search for *general principles*, inculcates the salutary maxim of confining our speculations within the precise boundary of legitimate induction. *Homo, naturæ minister et interpres, tantum facit et intelligit, quantum de naturæ ordine, re vel mente, observaverit; nec amplius scit aut potest.** In moral as in physical science, he saw clearly the fundamental error of those systems which prescribe the study of *universal truths*, or recommend prematurely the process of generalization. Besides their direct tendency to retard the progress of science, by inverting the order of inquiry, he was of opinion that they contribute to cherish a spirit of philosophical scepticism, by leading the mind to confound sensible with speculative truth, and to rest its belief on a mixed foundation of fact and hypothesis, whose union is altogether imaginary. Notwithstanding his admiration, therefore, of the genius of the

* Bacon.

celebrated logicians of antiquity, he dissented entirely from the methods of reasoning which they invented; nor did the writings of their modern apologists, (amongst whom Mr. James Harris, the most learned and successful, was in other respects one of his chiefly-admired authors,*) inspire him with any higher approbation than must be claimed by their speculative ingenuity; while he embraced without reserve the sounder tenets and more sagacious philosophy of Lord Bacon.

It has already been observed, that in the early period of his life, Dr. Percival devoted much time and attention to the pursuits of experimental philosophy. These researches were for the most part prosecuted in conjunction with his friend Dr. Priestley, who was at that time extending the boundaries of science by his splendid and miscellaneous discoveries. Perhaps at no period was the ardour for experimental pursuits more strongly excited or more widely dif-

* Dr. Percival's admiration of this accomplished scholar and writer, is expressed in the Essay above alluded to, and in several other parts of his works. He esteemed the "Dialogue concerning Hap-pinefs" the most acute and elegant specimen of philosophical disquisition, after that manner, with which he was acquainted. The writings of Lord Monboddo (to whom he was personally well known) produced in him no greater disposition to embrace the Aristotelian philosophy, than those of Mr. Harris.

fused; whilst the career of success which attended the investigations of a few philosophers, seemed to open at once immeasurable fields of curiosity and wonder. Some of the results of Dr. Percival's inquiries have already been noticed; and the greater part of them are on record in those volumes of "Essays," which he successively presented to the world.

The active and leading interest which the Subject of these Memoirs was accustomed to take in the affairs of the *Manchester Academy*, may render it proper, at this period of the narrative, to offer a very brief account of its origin and constitution. In the year 1785, several of the principal inhabitants of Manchester formed the design of instituting a seminary for the education of Protestant Dissenting Ministers, similar to that which was on the eve of being dissolved at Warrington. The local exertions of a few individuals were seconded by the liberal aid of a great body of opulent dissenters in various parts of the kingdom. Their numbers alone might render such an establishment a measure of popular interest; and their experience of the benefit and the credit of similar foundations, for the instruction of their clergy, might be expected to secure a continuance of that support. It was conceived that the town of Manchester was in

Several respects well calculated for a school of learning; as it was furnished with a large and cultivated society, possessed of one of the most valuable Public Libraries* in this kingdom; and especially as it contained two learned establishments of some fame, the College of Arts, and the Literary and Philosophical Society. Under these auspices, the design was promoted with considerable ardour; and general meetings of the inhabitants were held, (at which Dr. Percival commonly presided,) for the purpose of carrying into execution a scheme so apparently advantageous. In a short period of time, the plan of the Foundation was completed; whilst the subscriptions required for the erection of a public building, and the formation of liberal though temporary funds, were without difficulty obtained.

Early in the year 1786, the committee chosen to superintend the conduct of the Academy published a prospectus, explanatory of the nature and the objects of this new seminary; announcing, at the same time, the appointment of the Rev. Thomas Barnes, D.D. and the Rev. Ralph Harrison, to the Professorships of Divinity and Classical Literature. The internal govern-

* An ancient and extensive Foundation, by Humphry Chetham, esq.

ment of the institution was vested in the hands of these tutors; but the committee, or the body of trustees at large, retained for themselves the power of suspending or removing them in case of the neglect or violation of their duty. Every appeal also from the inferior members of the Academy was referred to those assemblies; so that the laws which dispensed immediate authority to the tutors, rendered their conduct at all times amenable to the presiding body.

The *primary* object of the Foundation was avowedly to provide the means of a liberal and systematic education for the Clergy of Protestant Dissent. To the *students of divinity*, a term of residence for the space of five years was prescribed; a regular series of lectures and study was directed to be pursued; and in the end, although the Academy possessed no patronage, and supported no inactive members, yet the recommendation of the tutors might have considerable influence, in procuring eligible situations for such as accomplished with credit the exercises of their probation. The expence of their instruction was in the mean time defrayed by the funds of the institution; and some additional support was granted them, by annual stipends from the same source. But the number of this class of students formed a small part of

the whole; and the *secondary* object of the Foundation promised to be amply fulfilled, by the advantages it offered for the prosecution of useful and manly studies preparatory to commercial life. The importance of this object, more particularly in a wealthy and trading district, was indisputable; and as the privilege of admission was granted to all, (even to those who might derive emolument from the institution,) without any test or subscription, its benefits were expected to be universally diffused. In comparison with the English universities, an establishment like the present proposed the obvious advantages of requiring less expence on the part of the pupils, and affording them fewer opportunities of incurring habits unfavourable to their morals or improvement. For these benefits, indeed, the earlier age and inferior numbers of those who might resort thither for education, afforded a sufficient security; but the sanguine admirers of the Institution trusted to its intrinsic merits, for the encouragement of a more liberal ardour for knowledge, and a more unfettered spirit of research, than was conceived to prevail in our ancient and venerable schools of learning.

During some years the Manchester Academy flourished with considerable reputation. Its great pur-

poses were fulfilled by the regular admittance, instruction, and support, of candidates for the Ministerial office; while its utility as a place of general improvement for the sons of commercial men, was evinced by the numbers both of Churchmen and Dissenters who were there educated.——Without venturing to inquire into the causes of the temporary success or gradual decline of this Seminary, it may be observed, (in order to prevent the necessity of again recurring to its history,) that its fate eventually resembled that of the Warrington Academy. Alike designed by prudent and able patrons, and supported by the active services of many distinguished individuals, a longer term of duration might, perhaps, with reason, have been expected; but the vigour of both seemed to languish with the decay of that spirit from which they derived their origin; and an indifferent observer of their fall might thence have embraced the opinion, that such establishments cannot be secured on a permanent foundation, without the aid of Royal bounty, or Parliamentary provision.*

* I am indebted to the Rev. Dr. Barnes, (who, during a period of twelve years, discharged the duties of Professor of Divinity, with distinguished ability,) for the following brief statement respecting the revenues, and the students, of the Academy. The number of the

In the course of the year 1787, Dr. Percival was elected member of “the American Philosophical Society of Philadelphia,” in consequence of the recommendation of his friend Dr. Franklin, the illustrious President of that body. About the same

latter who were admitted from the autumn of 1786, to that of 1798, amounted to *one hundred and thirty-seven*, of whom *twenty* were entered students for the Ministry. The annual revenues of the Academy, from the period of 1786 to the late year, (1806,) reached an average between 220*l.* and 250*l.*. They have never amounted to 300*l.* but have sometimes fallen below 200*l.* per annum.

The Manchester Academy was finally closed in the year 1802; when the residue of its funds, together with the very valuable library belonging to the Institution, were transferred to York, under the care of the Rev. Mr. Wellbeloved. The scheme which Dr. Percival proposed for the appropriation of these possessions, was to annex them to some one of the Scottish Universities; and for this purpose he deemed Glasgow the most suitably adapted. The free access which is there afforded to persons of all denominations, would doubtless be open to *students* of Arian or any other Dissenting persuasion; the steady discipline and regular manners adopted in the *Colleges* would be favourable to their moral character; a wide sphere of emulation would be presented to them; whilst the peculiar habits both of opinion and conduct, which are sometimes cherished among small distinct bodies, would be lost in the various intercourse of a large University. As it is scarcely to be expected that a new Academical Institution, similar to those of Warrington, Hackney, or Manchester, will for some time be again attempted; may it not, even now, be a question of policy, whether the Dissenters might not thus advantageously graft their individual interest on the importance of some large Public Body; and prefer the solid benefits of greater security, and more liberal emulation, to the flattering circumstance of an appropriate establishment?

period, he became also a member of the “ Royal Society of Edinburgh,” and the “ Medical Society in London.”

It has happened, (I believe, accidentally,) that the *Correspondence* which Dr. Percival maintained with his various literary friends, has been preserved more entire, during some years about the time at present under review, than at any other period of his life. In his own letters may be found a faithful image of the mind from whence they proceeded; a representation of the lively and unaffected zeal with which he employed his services for the public good; and some testimonies of the liberal and enlightened principles which governed his conduct.

No apology, I trust, will be required for interrupting the form of the present narrative, by introducing a selection from these Letters. It may be deemed fortunate, on the contrary, that they supply the history of a period of which a distinct and continued account could not easily have been given; whilst they disclose the sentiments and conduct of the writer on various occasions of more than temporary interest. On some of the topics which form the subjects of these letters, it may be proper to offer a

few remarks, in order to apprize the reader of the circumstances which gave rise to their discussion.

The exertions which have often, though ineffectually, been made to rescue the natives of Africa from British servitude and oppression, are well known; nor can it be forgotten, that the zeal which on different occasions has been roused in their behalf, kindled for the time a flame which spread through every rank of society. To a mind habitually disposed to cherish the strictest notions with regard to the rule of justice and humanity, it may readily be conceived, that the negro trade of Africa, and slavery in the West-Indies, would appear in a high degree iniquitous. The impolicy of the traffic was indeed matter of serious and dispassionate enquiry; in which Dr. Percival engaged with more than common assiduity, as some of the following letters will manifest. But what peculiarly directed his interest to this enquiry, was a circumstance which reflects honour on the town where he resided; the inhabitants of Manchester having afforded the first example of presenting a Petition to Parliament for the *Abolition of the Slave-Trade*. Among the earliest movers and most zealous supporters of this measure, (by which the sentiments of a large and respectable part of the community were

made known to the legislature,) was the Subject of these memoirs. No sooner, however, was a general Address proposed, than it was widely and eagerly acceded to; neighbouring towns imitated the example; and a spirit of enthusiasm in the cause of equity and freedom displayed itself in all parts of the kingdom. Great, therefore, and even unexpected, was the disappointment diffused on the failure of these patriotic exertions. The confidence of the petitioners, it might be added, has never since been effectually revived; nor has the same measure been again resorted to with equal alacrity, or similar anticipations of success.

About the period when addresses were presented to Parliament for the abolition of the *Slave-Trade*, the Protestant Dissenters renewed their application for relief from the *Corporation and Test Acts*. In the object of both these applications there were undoubtedly some circumstances of congeniality; and the zeal which was manifested in each might possibly borrow something from its kindred to the other. The latter, indeed, must be considered as the effort of a small part of the community contending for civil and religious privileges on equal terms with the rest; the former, as the unfought exertion of a promiscuous public in behalf of the natural rights of justice and

humanity. But they had a common origin in the spirit of the times; and although danger to religious establishments on the one hand, and to commercial prosperity on the other, were the avowed apprehensions which occasioned their failure; yet there appeared reason to believe that the fear of innovation, at a time of considerable peril to the governing powers of Europe, was a more efficient and satisfactory cause. The ill success of these exertions for reformation was, nevertheless, a subject of more than partial or temporary regret.—In aid of the *repeal* of the Corporation and Test Acts, the inhabitants of Manchester, in conjunction with the citizens of the most considerable towns in the kingdom, presented a petition to parliament, urging in moderate but decisive terms the expediency of such a measure. In this petition Dr. Percival cordially joined; and when, on the failure of the first efforts with the legislature, it was deemed adviseable to offer another address of the like nature, at a subsequent period, his exertions were not wanting to render it popular within the circle to which his influence extended. When this effort also proved fruitless, more violent measures were meditated in some parts. But the zeal which prompted such designs

was neither felt nor approved by the Subject of this narrative. In conformity with the rest of the respectable body to which he was attached, and with many of the clergy and laity of the Establishment, he deemed the Test-Acts useless and impolitic as restrictions, and highly invidious, as a mark of separation among declared protestants. Conceiving them to be at the same time inconsistent with the free spirit of our Constitution, and grievous to those against whom they are directed, he was anxious to promote the first judicious efforts that were made for their removal. But when the legislature firmly resisted, he thought it the wiser part to pause in silent acquiescence; with the hope, perhaps, that in a more enlightened or tranquil period, the claims which were denied as a requisition, might be granted as a *boon*.

Besides the topics above stated, which come under discussion in the following Correspondence, there are others not inferior in importance, which do not, however, require to be anticipated or explained. Two circumstances only occur to be noticed; the publication of a volume of *Moral and Literary Dissertations*, in the year 1788; and of *An Enquiry into the Principles and Limits of Taxation, as a Branch of Moral and Political Philosophy*, which was inserted

in the third volume of the "Memoirs" of the Literary Society of Manchester. The former of these works, from the various dissertations which it contains, is, perhaps, better adapted to general perusal, than any of Dr. Percival's writings. In beauty of composition, and felicity of illustration, it has been esteemed among the happiest productions of his pen; while it affords a proof that his taste for polite literature was not unprofitably exercised in the hours of his studious leisure.* The Essay on *Taxation*, as the title announces, is an abstract disquisition, in which the right of imposing taxes and the obligation of contributing to them are considered in their primary relation to individuals, and the public state. The principles adopted, and the conclusions derived from them, are arranged in a simple and luminous order, without deviation into collateral enquiries; and the brevity of the disquisition, is recompensed

* This volume, which the author inscribed to his highly-esteemed friend, the Bishop of Llandaff, consists, for the most part, of the *pieces* which have already been noticed, as communications to the Manchester Society. The additional Dissertations are, "*On the Influence of Habit and Association; On Inconsistency of Expectation in Literary Pursuits; On a Taste for the Beauties of Nature; On a Taste for the Fine Arts; On the Alliance of History with Poetry.*"

by *Notes and Illustrations*. The author's admiration of the British form of government is inevitably displayed on various occasions. But as the work is written with freedom and spirit, it may afford an illustration of the author's general principles; and being approved by individuals of different parties, may testify his singular moderation, at a period when the factious efforts to undermine the authority of legitimate government, had raised a clamour against abstract political treatises of every kind. Alluding to this tract, in his private correspondence, the author declares, "being perfectly satisfied with our
 " present government, and grateful for the blessings
 " enjoyed under it, I should be unwilling to offer any
 " observations to the public, which might even by
 " malice be construed to favour faction or discon-
 " tent; but at the same time I am persuaded, that
 " nothing tends more powerfully to establish just
 " authority, than the calm investigation of the prin-
 " ciples on which it is founded."

MISCELLANEOUS LITERARY
CORRESPONDENCE.

No. I.

From Dr. PERCIVAL to Dr. LETTSOM.

“ Manchester, June 13, 1783.

“ **I** Received the obliging present of your publication* a few days ago, and have directed my first leisure moments to the perusal of your very animating and interesting account of Dr. Fothergill. The portrait you have drawn exhibits a most pleasing, yet exact, likeness of our venerable and amiable friend; and I wish the contemplation of it may lead many to emulate the excellent original. But having undertaken the office of biographer, not that of the

* “ The Works of John Fothergill, M. D. by John Coakley Lettsom;” to which is prefixed, a Biographical Narrative.

encomiast, you have touched with delicate censure some of the failings to which this great man was incident, and from which, indeed, it is not the lot of humanity to be exempt. In the 147th page, you particularly mention ‘his promptitude in adopting opinions, and tenacious retention of them.’ I know that Dr. Fothergill has been condemned by his brethren of the faculty on this account, but I think without sufficient candour or indulgence. There was no professional or intellectual talent on which he valued himself so highly, as his skill in the discrimination of diseases. This skill he certainly possessed in a very eminent degree, and as it is the result of extensive experience, and accurate observation, aided by a quick apprehension and enlarged understanding, it gradually becomes an almost instantaneous or intuitive operation of the judgment, which claims implicit assent to all its decisions. Such being the constitution of the human mind, we cannot be surprized at the promptness of Dr. Fothergill in forming his opinions, or that he reposed a confidence in them not always proportioned to the degree of their probability. We may add too, that the multiplicity and rapid succession of his practice admitting not of doubt or hesitation, was compelled to act upon the evidence which each

case presented at the first view; and what necessity enforced, habit rendered familiar, and success satisfactory.

“ The letter in which you have given me an extract, in the 72d page, was occasioned by a conversation I had with the Doctor at my house on the subject of *Friendship*. He had adopted the opinion of Soame Jenyns, that it is a fictitious virtue, neither authorised nor encouraged by the Christian dispensation. To such a doctrine, however ingeniously supported by our friend, I could not be persuaded to accede; and I urged to him, that though benevolence is the great law of the Gospel, it must have its commencement in the more refined and partial charities. The man who has not felt the appropriated regard of a son, a brother, a husband, or a *friend*, cannot have a heart capable of being expanded with philanthropy. Even piety itself originates in the filial relation; and we learn to transfer to the Deity that gratitude and veneration with which the tender offices and wisdom of our parents first inspired us. It is not the object of Christianity to overturn, but to regulate the œconomy of the human mind; and if benevolence must have its foundation in private affection, the divine law which directs the former, necessarily inculcates the latter.”

No. II.*

From Miss H. MORE to Dr. PERCIVAL.

“ Bristol, Aug. 22, 1784.

“ I Desire you to accept of my best thanks for the honour and pleasure you have done me, in thinking me worthy to receive from your hands your most excellent *Socratic Discourse*. I do not know whether I am most pleased with the design, or the execution of it. For by making your well-chosen little stories

* The letters of Dr. Percival, which gave occasion to this and the following communications, have not been preserved; the above communications, however, are inserted in this place, as they contain criticisms on several of Dr. Percival's compositions, which are valuable, as they proceed from persons of distinguished talents and taste.

The Editor takes this opportunity to observe, that he has on several occasions introduced into the present collection the communications of Dr. Percival's literary correspondents, even when not accompanied by the replies to which they probably gave rise; but he has been careful to insert those only which contribute to reflect light on the sentiments, the conduct, or the writings, of the Subject of his narrative; agreeably to the acknowledged maxim, that the character of an individual is most perfectly illustrated by a view of the estimation which he has borne among his cotemporaries.

The Editor begs leave at the same time to express his sense of the obliging indulgence of those individuals who have enabled him to enrich these pages with their literary epistles.

all subservient to your general plan, and each contributing to illustrate some important truth; they all appear in a striking light, and afford new pleasure from being considered in new points of view. Your concluding *Essay, on a Taste for the Beauties of Nature*, proves sufficiently that the author observes the Horatian maxim of possessing what he recommends to others. It is, indeed, written in the true spirit of good taste; and perhaps I do not like it the worse, because I fancy I discover a coincidence with my own private sentiments, particularly in the relation between moral and natural beauty. For I am strongly inclined to think, that there is a *natural* love of virtue in every mind which contains the genuine principles of good taste. I hope, Sir, you will consent that your useful labours may become more generally useful, by presenting the public* with a work which I have no doubt will meet with a reception equal to its merit;—*c'est tout dire.*"

* The Tract alluded to was at that time printed only for the author's distribution, but was afterwards *published*.

No. III.

From Dr. AIKIN to the same.

“ Warrington, 1784.

“ WHEN I had the pleasure of seeing you last at Warrington, the discourse in which we were engaged made me entirely forget the acknowledgments I ought to have paid for your late very agreeable and elegant present.* There is no circumstance in the literary history of the present age more pleasing, than the attention which has been paid by writers of the greatest abilities and reputation to the instruction of young minds, by works formed on a much better plan for that purpose than the generality of those before extant. Your productions and example in this point have been of the greatest utility. I hope you will be animated by a consciousness of the good you are doing, to proceed in the same walk, and complete your well-conceived plans.

“ I have formerly taken the liberty to express to you my peculiar satisfaction in the design of *teaching*

* Moral Tales, Fables, and Reflections.

virtue by examples, and appealing to the feelings of youth as much as to their reason. I am also much gratified with the approbation you have manifested, of my attempt to unite the studies of Natural History and Poetry, by your elegant and judicious supplementary remarks on the same subject. I think you have done very right in taking Philosophy also into the alliance; in Poetry, as in every other kind of composition, I believe we cannot consistently stop short of Boileau's maxim, *Rien n'est beau que le vrai; le vrai seul est aimable*. I hope soon to make a small return for your kindness, by a work now ready for the press, to which your example has a good deal contributed. It is designed for the instruction and amusement of youth in particular, and will be entitled the *Calendar of Nature*. In this I go through each month in order, describing the state of the weather, the various appearances in nature, in the animal and vegetable kingdoms, the agricultural and other oeconomic employments of the season, &c. A good many poetical quotations are interspersed, to enliven the work, and inspire a taste for poetry. It will be but a short piece, and I wish to print it in such a size and form as to give it a share of pretty general reception.

“ I have been lately reading a most entertaining work, *Huet, de Rebus ad eum pertinentibus*, from which I cannot forbear copying a line or two of the character of Salmasius; as I think you will at once be struck with its applicableness to a very respectable acquaintance of ours. ‘ *Si quis certe animum ejus atque mores et scripta æstimare velit, arrogans fuisse videatur, contumax sibi præsicens; at in usu et consuetudine vitæ nihil placidius, nihil mitius; comis, etiam urbanus, et officii plenus.*’

“ Mr. — has much surprized me by a quotation he has sent me from *Warner on the Eyes*; in which he asserts, that all his patients in the jaundice saw yellow. I had perfectly agreed with you, from my own experience and enquiries, in considering this as a vulgar error; but such a modern and apparently respectable witness on the other side staggers me; and yet I still think the fact improbable in itself, and can scarcely conceive that nature would be so variable in such a circumstance, as that it should happen to all one person’s patients, and to none of another’s.”

No. IV.

*From Doctor PERCIVAL to T. B. PERCIVAL, at
St. John's College, Cambridge.*

“ MY DEAR SON, *Manchester, Feb. 10, 1785.*

“ I Approve very much of the Conversation Society you have established. Such institutions promote the spirit of study by the emulation which they excite ; and whilst they heighten the zest for knowledge, they give accuracy and permanency to our acquirements. But I lament that you devote a part of Sunday to pursuits foreign to that day. Religion and Ethics, considered in an intellectual view, hold the first rank in dignity among the sciences ; and to be defective in a systematic acquaintance with them is disgraceful to a scholar and a gentleman. But regarding them as the rule of life, and the foundation of all our future hopes, they have a pre-eminence beyond comparison over every other species of learning. With such sentiments, it has been my general practice, from early youth to the present period, to set apart Sundays to the most important of all studies ; and I have experienced very beneficial effects from this regula-

tion. It has greatly diversified my studies, has often checked the fallies of levity, and strengthened all the good impressions of a virtuous and pious education. You know I am free from any superstitious veneration for times and seasons; but every office requires some stated order in its performance. I do not mean to recommend the discussion of moral or theological topics at your meetings; for such dissertations among young men are seldom subservient to any good. But I wish to suggest to you the propriety of assembling on some other day of the week, if you can easily prevail with your friends to comply with such a proposal.” * * * * *

No. V.

From the same to Doctor HARGARTH.

“*Manchester, 1785.*

“YOUR letter has been delayed in the post-office, or I should have written to you sooner. * * * I saw a letter from Mr. Howard, dated November 2d, from the Lazaretto, near Venice. He complains, that it is extremely cold, and very dirty; but says,

he shall be released in two days. He very strongly laments the honours that are preparing for him in his native country; and I doubt not, with the utmost sincerity. But his concern appears to me to be founded on false principles of religious humility, and to spring from the Calvinistic doctrine of original sin, that human actions have too much of the alloy of guilt to be regarded as meritorious.—I have omitted to add, that Mr. Howard says, ‘ what would be most suitable and most agreeable to me would be a tomb in the centre of one of your prisons,’ (the letter is written to Mr. Blackburn, the celebrated prison architect,) ‘ with a plain stone having only my name inscribed upon it.’

“ You will very soon have a copy of the ‘Memoirs of our Literary Society.*’ The work is finished but the printer is most dilatory in sorting the sheets &c. I wish you would send us some communications indeed, I am almost angry at your neglect of duty as an honorary member of the institution. Dr. Priestley informs me, that he is about to draw up another volume of his *Experiments*. But the full

* The two first volumes of the “ *Memoirs of the Literary and Philosophical Society of Manchester* ” were published in the present year.

scription, he says, for the expence of his Laboratory is dropping. Some of those on whom he most depended, have discontinued it, without assigning any reason, or giving any notice; which last circumstance has proved rather inconvenient to him. Could we not, by small annual contributions, raise a fund for the support of this excellent philosopher's pursuits? Two guineas per annum from twenty persons would, I think, suffice. Be so good as to consider of this proposal, and to inform me what number you think might accede to it in Chester."

No. VI.

From the Same to the Same.

" Manchester, 1785.

" ASSURED of the liberality of your mind, I intimated to you the plan I had in contemplation, relative to Dr. Priestley. That plan has since been changed for a better; and last night the following resolutions were proposed and carried in the Philosophical Society with the most cordial unanimity.

“ 1. The Literary and Philosophical Society of Manchester, taking into mature consideration the importance of those experiments and researches in which the Rev. Dr. Priestley is engaged, to the interest of the arts, of commerce, and of science; and desirous to offer a tribute of respect to so distinguished a member of their institution, unanimously resolve, that a sum not less than 50*l.* shall be remitted to him by their authority, and in their name, for the purpose of promoting and extending his philosophical pursuits,

“ 2. Resolved, that the subscription so liberally formed by several members of this Society for the purpose of carrying into effect the contribution above proposed, be received as a part of the fund of the Society appropriated to the use which has been specified; and that the deficiency of it be supplied, if necessary, out of the joint stock now in the treasurer's hands.

“ But no deficiency occurred, the subscription was instantly completed with a degree of zeal and generosity which reflects great honour on the members of our Institution.”

No. VII.

From the Same to the Same.

“ Manchester, 1785.

“ AGREEABLY to your request, I transmitted two guineas, with the sum voted by our Society to Dr. Priestley. In a letter from Dr. Priestley, which displays an excellent heart, he informs me that the deficiency in the annual subscription for the support of his Laboratory amounts to *forty-five* pounds. The whole, when duly paid, amounted to something more than a *hundred*. He has had two proposals of a pension from the king, made by those who, if he had approved of it, could have carried it into execution. But he declined them both, wishing to be independent. ‘With respect to myself,’ says he, ‘I am as rich as I wish to be. My sons will have employments, which I prefer to estates, under their uncles; so that I really think my lot the happiest in the world, as I can devote my whole time to useful and pleasing pursuits; and if one fail, I can fly to another.’ I have forwarded your letter of introduction, &c.”

No. VIII.

From Miss H. MORE to Dr. PERCIVAL.

“ Bristol, Aug. 8, 1785.

“ I Return you a thousand thanks for the ingenious little work which you did me the honour to send me * As my ignorance of the charming science to which it relates, makes *my* good opinion of it of no value, I trusted it into the hands of my excellent friends, the late Duchess Dowager of Portland, and Mrs. Delany, and some other persons, whose elegant taste and exact knowledge of natural history made them worthy to possess it; and they were all thankful for the pleasure I had given them.

“ For my own part, Sir, however I may be pleased with the ingenuity of the performance, my passion for flowers is so great, that I dare not become a proselyte to your hypothesis; for what would become of me, if every time I gathered a bunch of pinks or roses, I had to accuse myself of making whole

* “ *Speculations concerning the Perceptive Powers of Vegetables;*” an Essay, read before the Literary and Philosophical Society of Manchester, and printed in the second volume of its *Memoirs*.

families of widows and orphans? In truth, the fancy is so pretty and poetical, that if I had not renounced such idle company as the Muses, I should be tempted to write the tragedy of Flora, with the *dramatis personæ* from the parterre, and the *Chorus* from the shrubbery. There is really something so tender and amiable in the conjecture, that it has caught hold of my imagination, and I am so little of a philosopher that a conjecture amuses me almost as much as a fact.

“ I take the liberty to offer to your acceptance a book, which I hope will have the good fortune to amuse you, from the singular circumstances of the author.”

No. IX.

*From Dr. PERCIVAL to the Right Rev.
the BISHOP of LANDAFF.*

“ *Manchester, Aug. 29, 1785.*

“ THE kindness to me and to my son, evinced by your Lordship’s obliging attention to the subject on which I consulted you, deserves my grateful acknowledgments. I shall wait for the further information

with which you indulgently promised to favour me, before I decide concerning the time of his removal from Cambridge. Since the receipt of your letter, I have been honoured with the present of your *Theological Treatises*; for which I beg leave to return my sincere thanks. I shall ever highly prize a work of such intrinsic merit; and by considering it as a memorial of your friendly regard, its value will be enhanced in my estimation. I am charmed with the candour, the liberality, and the spirit of catholicism, which your Lordship has avowed with such energy and freedom in your preface. The true Christian charity of a Bishop which you have there manifested, will promote the interests of the Church of England far more honourably and permanently than creeds, tests, or anathemas. You have proved yourself the generous minister of peace; and if others would follow your laudable example, by offering the olive branch instead of brandishing the sword, or throwing down the gauntlet, I hope and trust an end might be put to theological contention and hostility. A zeal for truth is doubtless of importance to the cause of religion and virtue; but it should be governed by wisdom, and tempered by meekness. Wisdom will guard us against the delusions of the imagination,

and teach us to appreciate the value of every doctrine by its proportional influence on our affections and our conduct; and meekness will restrain all acrimony, arrogance, and usurpation over the consciences of others. Vain and unjustifiable must appear the controversies that have enflamed the world, when measured by such standards.

“ I shall be happy to hear from your Lordship at your leisure; and have the honour to be, with very sincere respect and esteem, &c.”

No. X.

From the Rev. WILLIAM ROBERTSON, D. D.

to Dr. PERCIVAL.

“ *Buxton, Nov. 6, 1785.*

“ I Return you thanks for your obliging attention, in communicating to me the plan of your new Academy* at Manchester. I had so many opportunities of being acquainted with the abilities of the

* Academy for the Education of Protestant Dissenting Ministers and others; similar to the Institution at Warrington, which had recently been dissolved. The liberality of sentiment displayed by Dr. Robertson in the above letter, and in a former one, (see note page xxxix,) are so honourable to his memory, that this circum-

masters, and the proficiency of the students, in the Academy at Warrington, that I could not but think favourably of the Institution, and regret the dissolution of it. I hope it will now revive with the same liberal spirit at Manchester, and under another name pursue the same useful objects. I can see no interference of your scheme with the new plan of education, which is forming in the South. There is room for both; and if they shall be established on such principles as one may expect from the spirit of the age, I hope they may become seminaries of education, not for Dissenters only, but for persons of every denomination. If you shall be of opinion, that an academical degree may be of any benefit to any of the Masters in your new Institution, I need not say that any recommendation coming from you, or my good friend Mr. B——, will be received by me with the greatest attention. If your son be with you, I beg to be remembered to him. I shall be much disappointed, indeed, if from that young man you do not derive both much comfort and much honour.”

* * * * *

stance alone might render them deserving of publication. But they may serve also to manifest the zeal of Dr. Percival, in exciting among eminent persons an interest in the success of the new Academical Establishment.

No. XI.

From Dr. PERCIVAL to Dr. HAYGARTH.

“ Manchester, 1786.

“ I Most cordially rejoice that your very benevolent and judicious ‘ Inquiry ’ how to prevent the Small-Pox, has already excited, and is likely still more extensively to excite, the attention and approbation of the public; and I admire the steadiness and zeal with which you have prosecuted this plan. My testimonial in its favour can weigh only like a feather in the balance. But I shall feel a pride and a pleasure in contributing in any degree towards the accomplishment of your laudable views; and I shall reconsider your queries with attention. Towards the end of next month I shall be happy in an opportunity of conferring with you at Warrington on these and other interesting topics; and I have a project to lay before you for inducing the Empress of Russia to adopt the scheme of exterminating the small-pox in her dominions. This great woman, you know, not only possesses the spirit of enterprize, and the power to carry her councils into effect; but has manifested a particular knowledge,

and strong interest, in the subject of your 'Inquiry.' Now I wish you to prefix to the French edition of this work a dedication to her Imperial Majesty, stating, in the most forcible terms, the expediency and practicability of your scheme, and the honour and benefit that would redound to the Sovereign who accomplishes it. If you have no connections at St. Petersburg, I am persuaded that Dr. Rogerson, first physician to the Empress, who lately visited me, would enter cordially into your designs. Or the Princess Dachkow, who is well acquainted with Mr. ———, might be desired to present the book in due form.

"The paragraph in your letter respecting your health, gives me much concern; and I regret that you have not been more explicit. My kind physician, separate from the claims of friendship, has a just right to my best services.

"I have just been interrupted by a gentleman coming to invite me to meet a stranger of distinction from Russia, who is to dine with him to-morrow. Be assured that I shall not neglect the opportunity of conferring with him about your Inquiry. Did I ever mention to you an agreeable proof which I received early this summer, of the freedom of the French press?

M. Boulard, an advocate of the first eminence at Paris, has presented to me the translation of my ‘Socratic Discourse on Truth and Faithfulness,’ without the least softening of any of the passages concerning civil and religious liberty ; yet it is printed with the *approbation et privilege du Roi.*” * * * * *

No. XII.

From JAMES BEATTIE, LL.D. to Dr. PERCIVAL.

“ *Aberdeen, Dec. 24, 1786.*

“ A Tedious indisposition which came on last autumn, and of which I have not yet got the better, has made me delay longer than I wished, to acknowledge the receipt of your very kind and entertaining letter of the 18th of October. Permit me now, Sir, to return my best thanks for it, and to tell you that nothing could have gratified me more than the favourable opinion which you and the other members of your Literary and Philosophical Society have been pleased to form of my little book on the Evidences of

our Religion. It has met with a better reception than I could have expected from the laity ; and some very distinguished characters among the clergy have honoured it with their approbation. I had long intended to attempt something in this way ; and I believe it is not less than fifteen years since it was begun. The occasion of publishing it is mentioned in the preface.

“ I am happy to hear your Society continue their literary pursuits with so much zeal and success ; my best wishes will ever attend them. The Transactions they lately published is, I am told, a very valuable collection. I hope to see it in a few weeks. But it is long before even the best works find their way into this remote corner. I shall be proud to see any thing of mine in the next publication ; and shall probably, as soon as I have health and leisure, trouble the Society with some petty Essay of one sort or other.

“ Your account of Dr. Franklin is very interesting. The powers of body and mind which that extraordinary man has possessed through so long a life, are indeed wonderful. I once had the honour to dine with him at Islington, in the year 1771, if I mistake not, and then looked up to him with that veneration which became me. The abilities he has

displayed since that time give wonderful elevation to his character.

“ I sincerely wish Dr. Priestley success in his laudable endeavours to convert the Jews. The time will come, no doubt, when the eyes of that people shall be opened ; but their disinclination to the company and to the writings of Christians is such, as seems to intimate that it is still very remote. Christians, however, ought to do their best, and to hope for the best.”

[The letter respecting the habits and pursuits of Dr. Franklin, to which Dr. Beattie refers in the above communication, has unfortunately been destroyed.——The following letter, from that eminent philosopher, during his residence in France, may be deemed curious, both on account of the matter which it contains, and as it was written in the 79th of his age, evincing the same vein of humour which characterised him through life.]

From Dr. FRANKLIN to Dr. PERCIVAL.

“ Passy, near Paris, July 17, 1784.

“ I Received yesterday your kind letter of May the 11th, with the most agreeable present of your new book.* I read it all before I slept ; which is a proof of the good effect your happy manner has of drawing your readers on, by mixing little anecdotes and historical facts with your Instructions. Be pleased to accept my thankful acknowledgments for the pleasure it has afforded me. It is astonishing that the murderous practice of duelling, which you so justly condemn should continue so long in vogue. Formerly, when duels were used to determine law-suits, from an opinion that Providence would in every instance favour truth and right with victory, they were more excusable. At present they decide nothing. A man says something, which another tells him is a lie. They fight ; but whichever is killed, the point in dispute remains unsettled. To this purpose they have a pleasant story here.—A gentleman in a coffee-house

* ‘ *A Father’s Instructions.*’

desired another to sit further from him.—Why so? Because, Sir, you smell offensively.—That is an affront, and you must fight me.—I will fight you, if you insist upon it; but I do not see how that will mend the matter; for if you kill me, I shall smell too; and if I kill you, you will smell if possible worse than you do at present.—How can such miserable sinners as we are entertain so much pride, as to conceive that every offence against our imagined honour merits death! These petty princes, in their own opinion, would call that sovereign a tyrant, who should put one of them to death for a little uncivil language, though pointed at his sacred person: yet every one of them makes himself judge in his own cause, condemns the offender without a jury, and undertakes himself to be the executioner.

“ Our friend Mr. V.— may, perhaps, communicate to you some conjectures of mine relating to the cold of last winter, which I sent him in return for the Observations on Cold, of Professor Wilson. If he should, and you think them worthy so much notice, you may shew them to your Philosophical Society, to which I wish all imaginable success: their rules seem to me excellent. With sincere and great esteem, I have the honour to be, &c.”

No. XIII.

*From Dr. PERCIVAL to * * *.*

“ Manchester, Feb. 4, 1787.

“ I AM happy to avail myself of this opportunity of sending to your Lordship two discourses, delivered on the establishment, and at the commencement, of the Manchester Academy. The principles on which this Institution is founded, will, I trust, not only meet with your candid indulgence, but be honoured with your approbation; for I am persuaded you are a sincere and zealous friend to the cause of civil and religious liberty, and that you possess in an eminent degree that spirit of catholicism, which forms an important branch of Christian charity, and which promotes the interests of the Church of England under its present excellent governors, far more powerfully than creeds, tests, or anathemas.

“ The Roman Catholics, I am informed, have a design to purchase the building of the late Academy of Warrington, for the purpose of establishing a great seminary of education for their youth. Dr. Berrington, a priest distinguished for learning and liberality of

sentiment, is the planner of this scheme; and I believe it is supported by many persons of high rank among the Papists. I cordially wish success to so laudable an undertaking. For it is a disgrace to this country, and injurious to some of its best interests, that the Catholics should be compelled to seek for tuition abroad. When instructed in this enlightened land, they may retain the nominal distinction of their church, but will assuredly lose the spirit of it. Indeed, reformation is now making rapid advances in almost every country of Europe; and I have lately received a pleasing proof of the liberty of the press in France, and that works very adverse to the principles of Popery may have the *approbation et privilege du Roi*. An advocate of the first rank at Paris has sent me his translation of the *Socratic Discourse*, which I published about three years ago. It is rendered into French without the suppression of one observation, or the softening of one expression; except the insertion of an occasional note, to intimate that ‘such an error is to be excused, as the author ‘is a Protestant.’

“By a letter I lately received from Dr. Beattie, I learn that his Treatise on the Evidences of Christianity has met with a very favourable reception

both from the laity and clergy. It is, indeed, a valuable work. I wish Dr. Beattie would employ his pen in the defence of some doctrines of natural religion, particularly the spirituality and immortality of the soul, which have been zealously assailed even by believers in revelation.

“ The bottom of the page reminds me of the unreasonable length of this letter ; but I trust your Lordship will excuse it, and that you will believe me with every sentiment of respect and esteem, &c.”

No. XIV.

From Dr. PERCIVAL to Dr. HARGARTH.

“ *Manchester, 1787.*

“ THE return of — affords me an opportunity of sending a small packet to you. At the same time permit me to thank you for your last kind, though very short, letter, and for the account of the meteors, which accompanied it. This I communicated to our Society, but do not hear that any of the members offered any observations to illustrate, or had seen, the phenomenon. The proposals for Mr. Nicholson's History of Electricity were sent me by

Lord George Cavendish, with a request that I would interest my friends in the execution of the work, by procuring from them such medical or philosophical information as may contribute to it. M. Saussure's relation of his ascent to the top of Mont Blanc, will entertain you. When you return it, (which I wish to be soon, because it will be read at our Society,) be so good as to furnish me with *specimen alterum Ph. Lond.* The copy Sir George Baker promised to send me, I presume has been lost on the road. Are you making any exertions at Chester to suppress the Slave Trade? Mr. Wilberforce is to bring forward a Bill in Parliament respecting it. You formerly recommended to me Neckar on the Finances of France; and I now recommend to you the Life of M. Turgot, by the Marquis de Condorcet. You will find that great minister had in contemplation the abolition of the horrid traffic in the human species. Virginia, New-York, and Carolina, have now united in measures to put an end to it.

Mr. Howard* is preparing a bill to be brought into Parliament this session, to restrain the use of

* Dr. Percival maintained a friendship and occasional correspondence with this distinguished philanthropist, till the period of his death.

liquors in prisons. He says jocularly to his friends, that had a statue been erected to him, (as was designed) this bill would have occasioned its demolition, &c."

No. XV.

From the Same to the Same.

" Manchester, 1787.

" I NEED not express to my dear Friend my cordial sympathy with him on the present melancholy occasion. With the feelings of a father, who has experienced pangs like your's, I feel for you; and I may comfort you by the assurance that the continued view of irremediable suffering in those we love, exceeds the bitterness of death itself; and that when this overwhelming trial is past, the consolations of religion elevate a virtuous mind far above the dejection of sorrow. Attempt not, through an austere and mistaken piety, to suppress the emotions of your grief. Indulge your tears; JESUS wept for Lazarus; and resignation implies in its essence a very high degree of sensibility. But it implies also that

we direct our attention from the stroke of distress to the Sovereign Hand that hath inflicted it; and that we sorrow, with hope in his goodness, and confidence in the wisdom and equity of all his dispensations.

“ Permit me to recommend to you the perusal of Harris’s Dialogue on Happiness, particularly the latter part of it.” * * *

No. XVI.

From the Same to the Same.

“ *Manchester, 1787.*

“ YOUR very friendly anxiety about my health merits my most grateful acknowledgments; and I am concerned that your kind enquiries have not been sooner answered. The truth is, it is unpleasant to recite complaints - - - - -. Even under the pressure of sickness, I have so many consolations, as ought to repress every murmuring thought; and with the utmost affection for my friends, I can look forward to a separation from them without fear or anxiety. You express an apprehension that study or literary composition may be injurious to me. I have not much leisure for either; and when I engage in them,

they afford me pleasure without pain or alloy. The love of fame has long since ceased to be a source of solicitude to me, and you have given me an obliging proof that you feel more for my reputation than I do myself. Accept of my best thanks for the kind interest you take in the new edition of my volumes, and for the trouble you are at in re-perusing them. This is what I have not yet done, and probably may not do. Your corrections will therefore be peculiarly acceptable and valuable to me. I had a letter from **** a few days ago. His malady, I fear, will continue to resist the power of medicine. How much is it to be regretted, that the public should lose the active services of a man so eminently qualified to promote the cause of learning, and of civil and religious liberty.”

No. XVII.

*From Dr. PERCIVAL to Mr. ***.*

“ Manchester, 1787.

“ I Ought to have returned my acknowledgments sooner for your very friendly letter, and your obliging readiness to gratify my wishes by the loan of the

Institutes of your Society.* This work is to me highly curious and valuable, and has heightened the esteem which I always entertained for your religious sect. I have often thought that the principles and manners of the Quakers afford them advantages over others in respect to the duration of life. The diligence, cleanliness, sobriety, and composure of mind, by which you are characterized as a body of men, may reasonably be supposed to contribute to health and longevity. And as there are no persons among you in want, and few immoderately rich, this comparatively equal distribution of property must lessen the sources of disease, and furnish the individuals under its pressure with the necessary means of relief. These considerations led me many years ago to obtain an estimate of the proportion of deaths amongst the Quakers in Manchester; and I applied at that time to my friend Dr. Fothergill, for information concerning the members of your Society in other places. He kindly undertook to gratify me, but never accomplished his promise. I wish you would consider the subject, and pursue this curious enquiry. It might do honour to your sect, and prove an incitement to the practice of those virtues for which it is

* Society of the people called Quakers.

distinguished. But perhaps it would be found that the want of vivacity in your people, and the sedentary lives of your females, are causes which shorten the period of existence, and counterbalance the peculiar advantages you enjoy. In 1775, the deaths among the Quakers in Manchester were in the proportion of *one* to *twenty-four*; amongst the inhabitants at large, they were as *one* to *twenty-eight*. But it should be noticed, that the former had no new accessions to their number; whereas settlers in the prime of life annually pour into Manchester.

“ You will lament with me the failure of the late application to Parliament for the repeal of the Corporation and Test Acts. Is there not reason to apprehend, from the conduct of our governors on this occasion, that we are indebted for the religious liberty we enjoy, more to the spirit of the times, than to dereliction in them of unjust domination? I wish your Society had united with their dissenting brethren in so equitable a petition, as it might have added energy to its operation. For however you may stand affected towards the enjoyment of public offices, the eligibility to them is one of your social rights; and a disqualification is not only an injury, but carries with it the stigma of a crime. We have the

highest authority, that of Lord Mansfield, for asserting that Protestant Non-conformists are not under the connivance, but the express protection, of the law; and that their modes of worship are in the fullest sense *established*. This was the sentiment, too, of the late Arthur Onslow, Speaker of the House of Commons; who observed, that the Church of England, as distinguished from Dissenting places of worship, is properly speaking, no more than an endowed Church, which the law not only protects, but endows with temporalities for its peculiar support and encouragement. In the late parliamentary debates on this interesting subject, I think sufficient stress was not laid on this point. It would have led to an essential distinction between the claims of Roman Catholics, and those of the Protestants, to trust and power: for the former are now, I believe, willing to acknowledge allegiance to the state. But their religion is subversive of the established religion of the country; that is, the Church of England, the Kirk of Scotland, the Quakers, and all orders of Protestant Dissenters, authorized by law; and the community has the same right which an individual enjoys, of possessing and providing for the security of its own religion. This provisional security, however, has its limita-

tions; and an Englishman ought to blush at the severity of the penal statutes against the Papists.

At a late meeting of the Committee of the Manchester Academy, I communicated to the gentlemen present, that part of your letter which relates to our Institution. We should be rejoiced to be honoured with the countenance and support of your Society; and I trust, the scruple to which you refer may easily be obviated. Admitting, as you do, the right of private judgment, you may lawfully and conscientiously contribute to the exercise of that right amongst any body of Christians, in a mode that you would not lawfully or conscientiously adopt yourselves. Besides, when a plan comprehends several objects, may not the aid or encouragement given be intentionally, though tacitly, appropriated to those which are consonant with your views? In this way you voluntarily pay taxes to government; notwithstanding you are apprized that a portion of their produce is devoted both to the purposes of war, and the support of an ecclesiastical establishment.” * * *

No. XVIII.

From Dr. PERCIVAL to the BISHOP of LANDAFF.

“ Manchester, Sept. 18, 1787.

* * * “ I AM truly concerned that religious liberty has still so many opponents, both in our Universities, and in Parliament. How honourable is it to those who have not only the wisdom to distinguish, but the integrity and spirit to assert, the great and unalienable rights of men, of Protestants, and of Christians! I had lately a letter from the Chairman of the body of Dissenters in London, intimating a resolution to persevere in their application for a repeal of the Corporation and Test Acts. It would promote the success of this measure, were it generally understood that the Non-conformists, who have most wealth and influence, are not unfriendly to an established national Church, nor to Episcopacy. The Liturgic form of worship is by many, and in my opinion, with great justice, preferred to that in use amongst us.

“ I have not heard directly from Dr. Franklin, for more than ten months; but Dr. Rush, of Philadelphia, informs me that he is in good health and

spirits, and actively engaged in the important business of amending the federal government of America. The anarchy which has of late prevailed in that country, will convince the people of the necessity of investing the Congress with more power than has hitherto been delegated to it. Under the present circumstances of the Thirteen Provinces, the appointment of Dictator in the person of Dr. Franklin, might be a wise and salutary measure ; and would not, I apprehend, at his period of life, endanger the public liberty.

“ Our Literary Society will resume its meetings next month. I wish your Lordship’s health would permit you to honour us with further communications ; we have received many valuable papers, and another volume of ‘ Memoirs ’ will be ready for the press early in the spring.”

No. XIX.

From Dr. BEATTIE to Dr. PERCIVAL.

“ Aberdeen, Jan. 29, 1788.

“ SOME days ago, I received by the post a printed letter, containing resolutions of a Society

established at Manchester, for the purpose of effecting an abolition of the Slave Trade; on which I was projecting to write to you, having observed your name in the list of the Committee, when the post of Saturday brought me your most agreeable letter of the 21st current. I assure you, Sir, that every word of your excellent letter, and of the printed resolutions, has my hearty concurrence; and that if my poor services could be any use in the business, I should think you did me honour by commanding them. The slavery of the negroes, and every other species of slavery, I hold in utter abomination. The subject has been much in my thoughts; and for these five and twenty years past I have, in the course of my annual lectures, endeavoured to expose it in its genuine colours, with all the arguments and all the little eloquence I am master of. I beg leave to acquaint you further, that about ten years ago I wrote a Treatise on the subject, (long before my friend Mr. Ramsay's very spirited performance appeared,) and that I have hitherto been kept from publishing it for no other reason but because I wish to collect all the information I could in regard to facts, well knowing that even to the best of causes any misrepresentation in this way is always injurious. I have picked up a

good deal of intelligence by converſing with people who had lived in the Weſt-Indies and North-America. I have alſo looked into ſuch abridgments or collections of colony laws relating to ſlaves, as have fallen in my way, and out of theſe, with the addition of my own remarks, I have made a little book, which I would willingly give to the public, if I thought it would be of any ſervice. Will you pardon me, if I give you a ſhort account of the plan of this little work? It has this title: ‘*Of the Lawfulneſs and Expediency of Slavery, particularly that of the Negroes* ;’ and as it was written at a time when our public affairs were going on rather unſucceſſfully, I prefixed as a motto theſe words of Cicero: ‘*multa præterea commemorarem nefaria, ſi hoc uno ſol quidquam vidiffet indignius;—jure igitur plectimur.*’ De Off. ii. 8. I firſt conſider the queſtion relating to ſlavery in general, and what Aristotle and the civil law have ſaid in its vindication. I then give a ſhort account of the riſe and progreſs, and preſent ſtate, of the African Slave Trade, and of what I have reaſon to believe is the condition of the African ſlaves in the European, particularly the Britiſh, ſettlements. Then I examine *all* the pleas which I have ever heard or ſeen advanced in vindication of negro

slavery, and endeavour to prove, with some success I hope, that they are all frivolous and fallacious. The last plea, that ‘ negroes are not men, but beings of an inferior order,’ I consider very particularly : and I conclude with some hints respecting what I take to be the safest way of abolishing this infamous commerce; a part of the subject which I know I am not equal to, but on which, I flatter myself, I have not proposed any thing that would be attended with any harm, if it were to be adopted.

“ The Bishop of London, who is much interested in this matter, (as you will see by his sermons,) has often desired to see my little treatise; and I now begin to think in good earnest of transcribing and correcting it, for in its present state it is not fit to be seen. If I can get this accomplished, I will send it to him, and request his Lordship, if he approve it, to send it to you under franked covers ; and if my friends desire it, I shall not be averse to its publication, though, perhaps, I may not be inclined to put my name to it; not because I am ashamed of it, or afraid of any consequences, but for another reason, which I may perhaps mention to you hereafter.

“ If this business is likely to come before the House of Commons soon, I shall consider the publishing of my little work as disrespectful to the legislature, and think of it no more ; for it would be in a very high degree presumptuous in me to suppose that I could give them any information. But if it be put off till next session, which I sincerely wish may not be the case, my remarks might perhaps be of use as a remonstrance, offered not to the legislature, but to the people in general. I shall take the first opportunity to talk on this subject with our magistrates as well as with the College. I have the honour to be, with the utmost esteem and regard, &c.”

No. XX.

From Dr. PERCIVAL to Dr. BEATTIE.

“ *Manchester, Feb. 1788.*

“ YOUR very friendly and interesting letter arrived yesterday ; and I feel it as a debt to justice and humanity, and consequently as a duty incumbent on me, to urge the publication of the excellent

and valuable work you have in view. The petitions which are now preparing in various counties, cities, and boroughs, will doubtless be presented during the present session of Parliament. But this ought to be no objection to the prosecution of your important undertaking; and I hope it will rather serve to forward the execution of it. I shall be glad to peruse your papers through the channel you mention. I have conversed with the Bishop of London on the subject of the Slave Trade, and know how much his Lordship reprobates it. In perusing the life of M. Turgot by the Marquis de Condorcet, I have been much pleased to find that it was one object of his administration to abolish the infamous traffic in the species. M. Neckar, in his Treatise on the Finances of France, also speaks of it with execration; but he observes, that the necessity of supporting Sovereign *power* has its peculiar laws, and the wealth of nations is one of the foundations of this power. ‘Yet would it,’ says he, ‘be a chimerical project, to propose a general compact, by which all European nations should agree to abandon the traffic of African Slaves?’ I should cordially rejoice to see so honourable a compact in favour of justice, humanity, and freedom. But I believe it may be proved

that the wealth of nations, and consequently the Sovereign power, sustains a real injury from this opprobrious branch of commerce. Liverpool sends out more vessels to the coast of Guinea than all the other ports of England; yet of thirty mercantile houses which have carried on nearly the whole of this trade since 1773, twelve have become bankrupts, and of the remainder, several are supposed to have been considerable losers. The truth is, that the African trade is a lottery, with a few great and tempting prizes, and many blanks. But I write in haste, and must conclude, with every sentiment of esteem and respect, &c."

No. XXI.

From Dr. ROBERTSON to Dr. PERCIVAL.

" Coll. Edin. Feb. 19, 1788.

" NOTHING but a long scene of family distress, from which, thank GOD, I have now hopes of being delivered, could have prevented me from returning an answer directly to your kind letter. The subject of it is very interesting to every man who is animated

with the sentiments of humanity, or respects the precepts of religion. My opinion concerning the slavery of the negroes coincides in every point with your's; and I had occasion to express it in very strong terms, in a Sermon preached above thirty years ago, the first* work I published; and, if an author does not judge erroneously of his productions, as parents often do of their children, not the least meritorious. If you have not seen the sermon, I will send a copy of it to you. In this country, I imagine there is not one advocate for the Slave Trade; but whether addresses against it will be set a-going, I cannot say. With the operations of our Town Council I am not accustomed to intermeddle. Since I was connected with the University, it has been my endeavour, to fix the attention of literary men upon their proper business; and we have avoided addressing on different occasions, when addresses poured in from every corner of the kingdom. If an address could be of any benefit, there would be but one sentiment among us on the present subject; though I am unwilling to begin addressing upon the clearest and most proper of

* The Discourse above-mentioned is the only one which Dr. Robertson ever published.

any occasion, lest it should be a precedent for what may not be so desirable.*

“ I have been employed in what I think may be of greater utility. Mr. Wilberforce applied to me some time ago, requesting me to communicate to him any facts or ideas I thought might be of moment, in forming the plan of the speech which was to introduce the motion he intended to make, concerning the servitude of the negroes. As I had proposed to treat the subject at considerable length in that volume of the History of America, which the unfortunate termination of our conflict with the colonies obliged me to relinquish, I had considered the subject so carefully, that I was enabled to transmit to him a memorial of some length,

* A letter from Dr. Beattie to Dr. Percival, of a corresponding date, (Feb. 3, 1788,) states as follows: “ I have now the satisfaction
“ to inform you, that the Principal and Professors of Marischal
“ College and University of Aberdeen, did at their last meeting take
“ into consideration the intended application to the Legislature, on
“ the subject of Slavery, and were unanimously of opinion, that the
“ practice of enslaving the negroes of Africa is inhuman, impolitic,
“ and ought to be abolished. They wish, however, to have a little
“ time to think of the most proper way of giving public notice
“ of this their opinion; and, if possible, to do this in concert with
“ the other Universities of Scotland. Meanwhile, if you will favour
“ us with any advice or information on the subject, it will greatly
“ oblige the whole society,” &c.

“ Present my respectful compliments to the Gentlemen of your Committee.* Their object is most laudable, and I hope their beneficent efforts will be attended with success.”

No. XXII.

From Dr. PERCIVAL to Dr. ROBERTSON.

“ *Manchester, March 2, 1788.*

“ I am sincerely concerned to hear that you have suffered under a long scene of family distress; and I lament that you have not indulged me with the friendly communication of some particulars of it. In every event which concerns your happiness, I shall always feel myself cordially interested.

“ A feverish indisposition prevented me from attending the last meeting of the African Committee. I therefore requested the Chairman would deliver your

* *African Committee*, held at Manchester, for the purpose of framing a petition to Parliament for the abolition of the Slave-Trade, and of encouraging in other parts a similar disposition to address the Legislature.

message, and read to the gentlemen such parts of your letter, as relate to the objects of our association. In consequence of this, the enclosed paper was delivered to me by the Secretary, on Friday evening, to be transmitted to you. I hope you will comply with the request* it indirectly conveys. For as the legality of the traffic in the species, and the practice of negro slavery, are to be decided by the principles of natural equity, and by the precepts and the spirit of the Gospel, the avowed condemnation of both, by one so peculiarly well qualified to judge of their nature and extent, must have great authority with the public.

“ I earnestly wish too, that you could be prevailed upon to publish the facts and observations relative to negro servitude, collected for the continuation of your History of America. Such a work would be highly seasonable at this time, and might powerfully contribute to promote the success of the efforts which are now making, in favour of the injured and oppressed Africans.—The Sermon, mentioned in your last letter, I am impatient to see; and you will much oblige me by sending it as soon as you can with convenience.

* The Committee intimated a desire, that Dr. Robertson would republish and extensively circulate the Sermon and other tracts, mentioned in the preceding letter.

Dr. Priestley has favoured me with his Discourse on the present occasion, and I received one published by Mr. ****, the poet, at the same time. Reading them in succession, I was struck and amazed with their difference. The composition of the former is careless to an extreme, in point of style and language; but with respect to matter, is judicious and full of information; the work of the latter is polished and brilliant inanity. Dr. Perchard's Sermon, delivered before the University of Cambridge, I am informed, does great honour both to the author and to the cause which he has espoused." * * * * *

No. XXIII.

From Dr. ROBERTSON to Dr. PERCIVAL.

" College, Edinburgh, March 6, 1788.

" I HAVE this moment had the pleasure of your letter of the 2d instant, and that I may not be too late for the waggon, I must write to you only a few lines.—Your Committee have set too high a value upon the sermon I mentioned. The consideration of

slavery is confined to one head of a discourse, which extends to several other subjects. Agreeably to my promise, I send two copies of it; one for yourself, and the other I request you to present with my best compliments to Mr. ***. I do not apprehend it to be of much consequence to re-publish the sermon; and, as I have communicated to Mr. Wilberforce any facts or hints concerning the Slave-Trade which I thought of importance, it would be improper for me to publish them in the manner which is requested. I am, in haste, &c."

No. XXIV.]

From Dr. PERCIVAL to Dr. HATGARTH.

" Manchester, 1788.

" I THOUGHT you had been long since apprized that your paper concerning the Glory was unanimously ballotted for insertion in the third volume of the Memoirs of our Society.—You have not hitherto favoured me with your objections to my Essay on

Taxation.* Pray state them fully and freely. Your animadversions will always merit from me not only a candid but a very partial attention. If our ideas differ concerning the nature of government, I am sure we shall particularly agree in our conduct as subjects. I feel an abhorrence of faction, a reverence for our Constitution, and gratitude for the civil and religious privileges we enjoy. But I conceive that power is always disposed to enlarge its boundaries, and that it should be watched with temperate but sedulous attention.† What Voltaire says of the Pope, is equally applicable to sovereignty; ‘it is at once proper to
 ‘kiss the toe, and to bind the hands, of the Sovereign
 ‘Pontiff.’

“I sent you a Poem, lately transmitted to me by our friend Aikin. It does credit to his poetical talents, but would have interested the heart more forcibly, had he introduced his reflections by a portrait

* See vol. ii. p. 291.

† The jealousy of power, and the dislike of faction, were almost equally conspicuous among the political sentiments of Dr. Percival. A mixed government of mutual controul, like that of England, he peculiarly admired; but in leaning to the popular as the fairer, though the weaker side, he adopted the sentiment of Sir William Jones, who declares his conviction, “*that power should always be distrusted, in whatever hands it is placed.*”

of the Genius of a Republic. We are left without information respecting the character and attributes of this personage. Perhaps the following lines, from Thomson's *Castle of Indolence*, might supply the deficiency:

"When as the Knight had framed in Britain's land,
"A matchless form of glorious government,
"In which the sovereign laws alone command;
"Laws 'stablished by the public free consent,
"Whose majesty is to the sceptre lent:" &c. &c.

No. XXV.

From the Same to the Same.

"Manchester, 1788.

"I AM much pleased with your report of the state of the Blue-Coat Hospital at Chester. Have you read Dr. Parr's Discourses on Education, and on the Plans pursued in Charity-Schools? They are well worthy your attention; as you will readily believe any production must be which comes from the pen of the editor of 'Bellendenus.' Permit me also to recommend to you a little tract in the Repository, (a new periodical work, published every fortnight,) entitled, 'Considerations on the State of the Poor.'

“As I am now assuming the office of literary purveyor to you, I will venture to advise your perusal of ‘A General View of the African Slave-Trade; demonstrating its Injustice and Impolicy.’ This little piece is ascribed to Mr. ***, of Liverpool, and does great honour to his abilities. I confess I feel myself delighted with the general ardour which has displayed itself for the abolition of slavery, and the execrable trade in human misery. The citizens of Bristol, the inhabitants of Birmingham, Sheffield, and Manchester, (all apparently interested in their continuance,) have united in petitions to Parliament, expressive of their abhorrence of such injustice and inhumanity.

“I rejoice that your abolition scheme* has been adopted with such success in New-England. Health and liberty are the two blessings which chiefly constitute the value of life; and to secure them in the highest practicable degree to mankind, is the earnest wish of genuine philanthropy; and should be the endeavour of every individual, when a proper occasion presents itself. It is an excellent maxim, and may always be opposed to supineness, “No effort is in vain.”

* Scheme for exterminating the Small-Pox.

No. XXVI.

*From the Same to the Same.**“ Manchester, 1788.*

----- “ I AM solicitous to receive your strictures on my Taxation essay. It was hastily printed from my MS. If I have fallen into any material errors, I shall reprint the paper, with the necessary corrections, before the third volume of our Society's Memoirs is published. Let me hear from you very soon.

“ I promised the Rev. Mr. Burgeſs,* of C. C. C. Oxford, for himself and for his learned friend, Mr. B——, chaplain to the Bishop of Salisbury, your two charity papers; but find myself unable to fulfil my word, having no copies of them. Pray furnish me with half a dozen of each. They have been greatly approved by many judicious persons. Mr. Burgeſs has most laudably interested himself in the establishment of Sunday-Schools. He has favoured me with several admirable tracts for the promotion of these plans.

* Now Bishop of St. David's.

“But what do you think of the following passage from the advertisement to a pamphlet, entitled, ‘The Child’s first Lessons in Religion,’ which I received a few days ago:—‘Doctrines, therefore, which cannot be made comprehensible to the utmost perfection of human reason, can never be so well taught as in the most docile state of the mind, before it has acquired the presumption of rejecting whatever it cannot comprehend.’ What better plea would a Roman Catholic require for ingrafting the doctrine of transubstantiation in the mind of his pupil? Can there be a more effectual mode than this devised for creating scepticism amongst men, when they come to think and reason? For when supposed errors are intimately combined with truth, the discrimination between them is often so difficult, that both are rejected together. The infidelity of Voltaire, and of many others, clearly arose from their zeal to emancipate themselves from ‘all the nurse, and all the priest had taught.’——It is related of Augustus, Elector of Saxony, that at the age of eighteen he enquired of his confessor whether the real presence was assuredly a doctrine of Christianity? “Most assuredly,” said the priest. “Then,” said the Elector, “it is impossible for me to be a Christian.”

“ But I am deviating from the purpose of this letter, which is to remind you of the long one I wrote to you some time ago, and to request an immediate answer. I had a friendly letter from the Bishop of Landaff this morning. He has purchased an estate on the banks of Windermere, and is now directing plantations, improvements, &c.”

No. XXVII.*

From the Same, to the Rev. Archdeacon PALER.

“ *Manchester, June 20, 1788.*

“ WHAT apology shall I offer for the liberty I am now presuming to take with you? The very high respect which I entertain for your talents and character, operates upon me at once as an incitement and restraint; and whilst I am solicitous to avail myself

* The following letter, although it was written on a private and personal occasion, has appeared to me, on two accounts, worthy of insertion in the present collection, the purpose of which is to display the genuine views and conduct of the writer; first, because it discloses the sentiments which he uniformly professed on the subject of religious establishments; and secondly, as it manifests the candour and liberality of his conduct on the occasion of his son's embracing the profession of the Church, in preference to his original destination.

of your counsel and assistance, I am diffident in requesting them, from a consciousness of having no claim to be honoured with either. But the occasion requires a sacrifice of feeling to judgment; and I shall trust to your goodness to excuse, if peculiar reasons do not justify, my present application to you.

“ My oldest son, whom I intended for the profession of physic, by his residence at St. John’s College, and connections in Cambridge, has had his views changed, and is now strongly inclined to go into the Church. But previous to his final decision, he wishes to settle his mind on several important topics comprehended in the Articles of Faith. The chapter on Religious Establishments, in your excellent System of Moral and Political Philosophy, has had great weight with him; and he has this morning expressed to me an earnest desire to have the benefit of your personal instructions, on points so interesting to his future peace, prosperity, and usefulness. Is it possible for him to enjoy this singular privilege, for the space of a few weeks? I shall cordially acquiesce in any terms that you may prescribe, and with a grateful sense of obligation to you.

“ I am a Dissenter; but actuated by the same spirit of catholicism which you possess. An establish-

ment I approve; the Church of England, in many respects, I honour; and should think it my duty to enter instantly into her communion, were the plan which you have proposed in your tenth chapter carried into execution." * * *

No. XXVIII.

From the Rev. Archdeacon PALEY to Dr. PERCIVAL.

" Carlisle, June 25, 1788.

"I DESIRE you to accept my thanks for the many obliging expressions of respect which your letter contains. If the state of my engagements had allowed me to spare a few weeks to a personal conference with your son upon any subject of doubt which he should chance to propose, it would have been a pleasure to me to have complied with your wishes, from a sense both of private obligation and of public esteem. As my time is at present very little in my own power, and my being at home very uncertain, I know not how I can contribute to your son's satisfaction in any better way than by sending you a few additional

explanatory observations upon what I have written in my chapter entitled, ‘Of Subscription.’

“ 1st. If any person understand and believe all the several propositions in the thirty-nine Articles, and in the Liturgy and Homilies, which they recognize, there can be no place for doubt.

“ 2d. If a person think that every such proposition is probable, or as probable as the contrary or any other supposition on the subject, there can be no just cause of scruple.

3d. If a person, after using due enquiry, understand some of the propositions in the thirty-nine Articles, but not all, and assent to those propositions which he does understand, I think he may safely subscribe.

“ 4th. If a person think any part of the discipline government, rites, or worship of the Church of England to be *forbidden*, he certainly ought not to subscribe; but certain parts of these being not commanded, or not the best possible, or not good and useful, or not reasonable, (for many things may be absurd, and yet very innocent,) is not, in my opinion, a sufficient ground of objection.

“ 5th. If there be certain particular propositions in the Articles which he disbelieves, although he assent

to the main part of them, as well as to the lawfulness of the established government and worship of the Church, then arises the case in which the principal difficulty consists. And as to this case, I find no reason, upon much re-consideration, to question the principle I have laid down, viz. ‘that if the intention and view of the legislature which imposed subscription, be satisfied, it is enough.’ But here comes a doubt whether we can be permitted to go out of the terms of subscription, that is to say, the words of the statute, to collect the intention of the legislature or not. If we look to the terms of the subscription, they seem to require a positive assent to each and every proposition contained in the Articles, so as that believing any one such proposition to be untrue, is inconsistent with subscription. If we may be allowed to judge of the design and object of the legislature from the nature of the case, and the ordinary maxims of human conduct, it appears likely that they meant to fence out such sects and characters as were hostile and dangerous to the new establishment, viz. Popery, and the tenets of the Continental Anabaptists; rather than expect, what they must have known to be impracticable, the exact agreement of so many minds in such a great number of controverted propositions.

“ Now, concerning this doubt, viz. whether we may or may not go out of the terms of the statute to collect the design of the legislature, (which question I think involves the whole difficulty,) I can only say that a court of justice, in interpreting written laws, certainly could not, and ought not ; for any such liberty would give to courts of justice the power of making laws ; but I do not see that any danger or insecurity will be introduced by allowing this liberty to private persons. I mean, that private persons acting under the direction of a law may be said to do their duty, if they act up to what they believe to be the design of the legislature in making the law ; whether their opinion of that design be founded upon the terms of the statute alone, or upon the nature of the subject and the actual probability.

“ If I had the pleasure of your son's presence, I know not whether I ought to say any thing more. It is the office of an adviser in such cases to suggest general principles. The application of these principles to each person's case must be made by the person himself, who alone knows the state of his own thoughts. I have only to add, that Burnet's seems a fair explication of the sense of the Articles.”

No. XXIX.

From Dr. PERCIVAL to Dr. PRIESTLEY.

“ Manchester, Sept. 27, 1788.

“ - - - IS success likely to attend the proposed application to Parliament for the repeal of the Corporation and Test Acts? I fear not. I am delighted with the advancement of M. Neckar to the administration of the finances of France. This great minister may have it now in his power to realize the project he has suggested, of a Compact amongst the maritime states of Europe for the Abolition of the Slave Trade. My friend, Dr. Frossard, the Protestant clergyman at Lyons, is patronized by him in a work he is about to publish, on the injustice and the impolicy of the traffic. I have sent to him and to M. Neckar most of the tracts on this subject which have appeared in England; and Madame Neckar informs me that she has translated and dispersed many of them through France.”

No. XXX.

*From the BISHOP of LANDAFF to Dr. PERCIVAL.**“ Ambleside, Oct. 22, 1788.*

“ YOUR obliging favour followed me to this place, where I have been about ten days, and where I mean to stay about six days longer, looking after an estate which I have purchased on the banks of Windermere. I have to thank you for your two pamphlets. That on the subject of Taxation appears to me closely written; though the principle which I have formed to myself of the magistrate's power as to property, would make me question some parts of it. The principle is this; I consider property as very much the creature of civil society, and the supreme magistrate as authorised to apply the whole of the property of every individual for the preservation of the whole community. An infinity of questions of tedious discussion arise out of this principle, which respect the abuse of this power of the magistrate in pleading that necessity, in applying the

levies improperly, in raising them partially, &c. An individual has no right, I think, to resist a tax levied by the legislature; but when he thinks the legislature has betrayed its trust, he has a right to say, I will withdraw myself from being a member of that society. The subject is a very delicate one, and you have treated it with liberality, and yet with circumspection: but many persons will differ from you in some points.*

I shall be very happy in having an opportunity of being of service to your son by any advice I can give him; and I much approve your conduct in leaving him to fix upon a profession for himself. I fear no great liberality in church matters is to be expected at present. The efforts, however, of individuals are of use; and I am happy in having borne my testimony to the necessity of a reformation. My health is certainly not worse, and I think I may say it is better than before I left off all literary pursuits. I have turned my thoughts to planting, and the culti-

* The principle which Dr. Percival lays down, is the following:—"The *moral obligation* to pay taxes results from the "ALLEGIANCE due to the sovereign power, for the PROTECTION "which it affords to life, liberty, and property; and for the energy "which it exerts in the promotion of order, industry, virtue, and "happiness."

vation of an improveable estate ; that I may thereby be induced to be much in the open air, which I flatter myself I shall find singularly beneficial to me."

No. XXXI.

From the Rev. T. BURGESS, C.C.C. Oxford, (now Bishop of St. David's) to Dr. PERCIVAL.

" March 1, 1789.

" I AM ashamed of not having written to you before, to thank you for the account of the Sunday Schools at Manchester, which you were so obliging as to send me at Salisbury. It gave me great pleasure to see the flourishing state of those schools ; and it does infinite honour to those friends of the poor who have been instrumental to the support and success of such institutions. I have another subject of humanity to consult you about, in which I know you are interested. I have been employed some time in printing some ' Considerations on the Abolition of Slavery and the Slave Trade ; ' in which I have occasion, amongst other things, to controvert the commonly

alleged incapacity of the negroes for intellectual improvement. Our friend, Mr. — shewed me the other day an account of that extraordinary exertion, I will not say of memory, but of abstract reasoning in the Maryland negro, which you sent him. As it is a fact which I had before seen in the newspapers, and I have made use of it, will you permit me to mention your authority for it, as received from Dr. Rush? As I hope to get my ‘Considerations’ out of the the press next week, you will much oblige me by giving me a few lines by the return of post.”

No. XXXII.

From Dr. PERCIVAL to the Rev. T. BURGESS.

“ Manchester, March 5, 1789.

“ IT affords me cordial pleasure, that your spirited and classical pen is now employed in the interesting cause of justice and humanity. I shall be impatient to see your ‘Considerations on the Abolition of ‘Slavery and the Slave Trade;’ and as it is probable

that Mr. — has given you only an abridged account of the extraordinary Maryland negro, the full narrative shall be enclosed. Of its authenticity I have no doubt, as I know Dr. Rush to be a man of observation and probity; and we have now a gentleman in Manchester who has seen and conversed with the slave, and who confirms the account which has been given of him. The contests about the regency have hitherto absorbed the public attention; but the happy re-establishment of his Majesty's health, I trust, will soon restore parliamentary business to its usual course; and that the House of Commons will, in a month or two, resume the subject of the African Slave Trade. In a letter, dated Jan. 22, from the Bishop of London, his Lordship says to me, 'had the present ministry continued, I should have entertained the most sanguine hopes of success.' The present ministry, it is now probable, will be continued; and I heartily pray that this excellent prelate's sanguine hopes may be realized. The Marquis of Lansdown informs me, he has heard the best officers of England and France say, that both nations *lose* as many sailors as they *make* in the West-Indies.

"I am now engaged in the perusal of Mr. Howard's 'Account of the Lazarettos, Prisons, and Hos-

‘pitals, in Europe,’ which is just come from the press in Warrington, and of which he has favoured me with a copy. Concerning Malta, he says, ‘the knights being sworn to make perpetual war against the Turks, carry off by piracy many of the peasants, fishermen, and sailors, from the Barbary coast. How dreadful! (he adds) that those who glory in bearing on their breasts the sign of the Prince of Peace, should harbour such malignant dispositions against their fellow-creatures, and by their own example encourage piracy in the states of Barbary.’ I wish you could take some notice in your work of the slavery which still virtually subsists amongst the *colliers* and *falters* of Scotland, though nominally abolished by the 15th of Geo. III. In a letter to our Committee, Dr. Anderson asserts, that the labour in a coal mine is at least three times more expensive than any other common work in the district where they reside; and that it is nearly twice as high as the labour of freemen in other coal mines.

Have you seen a spirited performance on the subject of the Slave Trade, supposed to be written by the Marquis de Condorcet? Madame Neckar has translated and circulated in France several of the most interesting English tracts on this subject.

“ I have troubled you with a longer letter than it was my intention when I sat down; and I shall now relieve you by an assurance, &c.”

No. XXXIII.

From Madame NECKAR to Dr. PERCIVAL.

“ Versailles, March 9, 1789.

“ I RECEIVED, Sir, in the month of February the two excellent works* which you sent me in October. Accustomed to pay the greatest respect to your talents and to your labours, I rejoice at the new service which you have rendered to humanity, and I have already experienced in the perusal of your books much pleasure and entertainment. It would not be possible for me, considering the little time I have to dispose of, to send you any remarks upon that variety of topics which you have treated in your two volumes. You have the art of thinking for yourself, and of exciting your readers to think; of touching upon subjects which interest mankind both individually and

* “ Moral and Literary Dissertations,” and “ A Father’s Instructions.”

collectively. I have read in particular, with a pleasure which I have not a long time felt, your piece ‘On the Association of Ideas;’ and I shall often again peruse it in the course of my life, even though it should not be of long duration. It seems to me that your ingenious metaphysics have revealed to us some new secrets of virtue.

“Your wishes for the suppression of the Trade in Negroes are not more ardent than mine. The English have written many treatises upon this subject, and nothing, I think, ever did more honour to their nation. But a general concurrence of all the European powers being wanting to effectuate the abolition, the wishes of individuals have hitherto been rendered fruitless. I can answer for the heart of M. Neckar; a heart which embraces the whole human race, and which knows no greater felicity upon earth, than that of contributing to make their lot more comfortable. But he must endeavour to give a consistency to his various duties, and consider the good of France before that of Africa. For my own part, who judge of things only by sentiment, and am accountable only to my own heart, I turn my thoughts incessantly towards a revolution, without which it appears to me, we can never hope to be Christians, or even to be men.

“ Go on, generous English, to set the example of all the good which is done in the world! and may we be always your rivals, and never your enemies! I know enough of the English to admire you, but not enough of your language to enable me adequately to tell you so. I am now at Versailles, &c. &c.

“ C. DE NAS NECKAR.

No. XXXIV.

From Dr. PERCIVAL to Madame NECKAR.

“ *Manchester, 1789.*

“ I CANNOT decline the opportunity which my friend M. *** affords me, of conveying to you through him my most grateful acknowledgments for the honour of your letter dated March. Your approbation of the little works which I took the liberty of sending to you, is highly flattering to me. * * * I cordially congratulate you on the great changes which are now, I trust, accomplished in France; and to which M. Neckar's excellent writings and patriotic administration have powerfully contributed. Your country now presents the most interesting and august scene ever exhibited on the theatre of the world; and

I hope no clouds will arise to obscure the brightness of the prospect which is before you.

“Permit me again to solicit your influence with M. Neckar, in behalf of the Negroes. The terms in which you state his comparative obligations towards France and Africa, are not, perhaps, strictly accurate. A great Minister is responsible for the honour and probity of the people whose affairs he directs; and no end, however desirable, ought to be pursued by unjustifiable means. But in nations, as well as individuals, there exists a high and magnanimous, as well as a sordid and ignoble, interest; and whenever these are in competition, there can assuredly be no doubt about the preference. With regard to the infamous trade in the lives and liberties of our fellow-creatures, I trust it will appear, that policy and profit are light in the balance against justice and humanity; and that they will besides, eventually, on a more enlarged view, be found perfectly compatible. * * * I beg leave to offer my respectful compliments to M. Neckar, and my sincere wishes that the health and life of one so invaluable to his country and to mankind may long be preserved.

“With the greatest esteem and regard, I have the honour to be, &c.”

No. XXXV.

From Dr. PERCIVAL to the Rev. T. B. PERCIVAL.

“ Manchester, Feb. 1790.

“ YOUR letter was not delivered to me till we were just about to set down to dinner, and being engaged with company, I could not comply with your request to answer it by return of post. * * * You enquire my opinion concerning the requisition from Chester.* As to yourself, I am assured, that on the present, and on every occasion, you will act as becomes a man of honour and integrity. Let your judgment be unbiassed either by a regard to private interest, or by that which too often influences good minds—*l’ esprit du corps*. You are called upon to give a decision in a cause which affects the rights and privileges of nearly three millions of your fellow Christians; and as ‘ he who allows oppression, shares the crime,’ it behoves you to consider well, whether

* Requisition for a Meeting of the Clergy of the Church of England, to prepare a Counter-Petition to the Legislature, against the Dissenters, in favour of the Corporation and Test Acts.

Dissent from the Church of England can justify the disfranchisement of so large a body of citizens. To me it appears to derogate from the dignity and respectability of an ecclesiastical establishment, which has for its head and protector the Supreme Magistrate of the country; which composes, by its Bishops, a part of the Legislature; which is sanctioned by the most solemn laws; and which is supported by large revenues and appropriate honours; to seek for its defence by a degradation and oppression of those who are not within the pale of its communion.

“ The Test Act, when framed, was not designed to act against Protestant Non-conformists; from whom no danger, either to the Church or State, was then apprehended. Is it therefore *reasonable* now to take the alarm; or *justifiable*, on account of imaginary fears, to inflict real evils on fellow-Protestants and fellow-subjects? If dangers shall hereafter occur, (which God forbid!) they may easily and honourably be provided against by a new Test Law, or by other means which the circumstances of the times shall suggest, or the wisdom of the legislature devise. The Corporation Act was a part of that system of persecution, renewed against the Non-conformists under the second Charles; who, as Mr. Hume observes

‘ eluded and violated all his promises, in the declaration of Breda, of a liberty to tender consciences, and that no man should be disquieted or called in question in matters of religion which do not disturb the peace of the kingdom.’ To perpetuate, therefore, what originated in falsehood, injustice, and despotism, cannot, I think, be consistent with the true principles of a Church, which I have always thought, and which is universally acknowledged, to be the most liberal in Christendom.

“ An ecclesiastical establishment, which claims an intimate alliance with the state, seems to be peculiarly bound to promote the purity of the laws ; to purge them from all injustice, and to aid the civil magistrate in being a terror to evil doers, and a friend and protector of those who do well. The maxim which Cicero puts into the mouth of Scipio, may with still greater propriety be adopted by a Christian church, ‘ *hoc modo, falsum esse illud sine injuria non posse ; sed hoc veri primum sine summa justitiâ rempublicam regi non posse.*’ It is not sufficient, either in civil or religious policy, that the *end* pursued be good ; the *means* also to be employed for its attainment must be fair and honourable. But I will not enlarge further upon the subject,

Weigh it well. Consult ****; and however little import your decision may be in the general award, to your own mind it will be of the most serious consequence, that it should be consonant to wisdom and rectitude.”

No. XXXVI.

From Dr. PERCIVAL to the BISHOP of LANDAFF.

“THE very obliging letter with which your Lordship indulged me, merited a more early acknowledgment. I thank you for the friendly advice to my son* which it contains; and I entirely concur with you in opinion, that his time may be more usefully employed than in the study of Oriental literature. He is now gone to Oxford, and will proceed from thence to London. * * * *

“I am now satisfied that he has chosen the profession best adapted to his genius and disposition. Our friend, Mr. Hornby,† gives me the pleasing assurance that he is likely to become an ornament to

* The Rev. T. B. Percival.

† The Rev. Geoffry Hornby, of Winwick, in Lancashire; under whom Mr. Percival at that time held a curacy.

it; and speaks in the highest terms of his exemplary conduct. That his abilities in the pulpit are approved, may be presumed from his having been invited to preach a public charity sermon in Manchester, though so young a man, and in the lowest clerical order; and from another invitation of the same kind, to deliver the anniversary discourse at Liverpool, for the benefit of the Infirmary and Lunatic Hospital.

Of the several pamphlets which you mention in your letter, I have read with the highest satisfaction those of the Duke of Grafton, and of a Consistent Protestant. The latter, if I mistake not, has yet been unanswered, and, in my opinion, it is indeed unanswerable: it is a model for all polemical writers, and if followed, the *odium theologicum* would soon be at an end. Next week I expect a visit from my friend Dr. Priestley, to whom I shall particularly recommend the perusal of the paragraph, page 110; because, I think, he is too fond of ‘the petty artillery of controversy.’ In religious debates, Gospel meekness and charity are no less requisite, than Gospel plainness and sincerity.

“Has your Lordship seen the last volume of the Memoirs of our Literary Society? I hear it is well

spoken of.—My second son, who is now at Edinburgh, and often visits Lord Monboddo, says, that his Lordship is greatly delighted with M. Chevalier, a French gentleman, who has lately been his guest, who speaks Greek fluently, and has ascertained to *his complete satisfaction* the actual site of Troy.

“The Bill for the relief of the Protestant Catholic Dissenters appears to be framed upon conditions and under restrictions discreditable to our Legislature at this enlightened period. The *proviso* that the Act shall not extend to persons *writing* against the Trinity, Mr. Berrington told me, very much surprized him. If some Clarke or Calvin shall hereafter arise as reformers amongst the Romanists, our laws will silence them by penalties and punishments fit only to be inflicted by inquisitors. If I remember right, my Lord Mansfield made a distinction (in the cause of the Dissenter who was fined for not serving the office of Sheriff) between the discussion and the reviling of religion. The former Christianity enjoins; the latter is an offence against decency and good order, and perhaps not to be tolerated. Yet the civil magistrate who interferes even in such a case, engages in what is peculiarly delicate and perilous.

No. XXXVII.

From the BISHOP of LANDAFF to Dr. PERCIVAL.

“ Calgarth, May 11, 1791.

“ DIRECTING a letter for Col. Townley to you, puts me in mind of my omission in not answering your last letter. I received it at this place, and consequently had no opportunity of shewing any attention to your son in London. I am so totally taken up with improving an estate and building a house, that I have no leisure for literary pursuits ; and begin to think that the preceding part of my life has been misemployed. In this retirement, however, I have read both Dr. Priestley’s and Mr. Paine’s answers to Mr. Burke ; and admire them both. The bulk of the people in England will admire Mr. Burke’s principles, for they have a cast of Toryism in them ; and the general run of readers have little and confused sentiments concerning their natural or civil rights. My health is better than it used to be, &c.”

No. XXXVIII.

*From Dr. PERCIVAL to * * * †*

“ March 1791.

“ WHAT a loss have we sustained, my dear friend and fellow-mourner ! The fatal stroke which has deprived us of one so valued, and so inestimably valuable, will be deeply felt by each of us, long after the turbulent emotions of grief have subsided. I trust a friendship that has been so strong and permanent, will subsist beyond the grave ; and that we shall not only recognize the object of our tender regard, but enjoy, in a more perfect and increasing degree, all the reciprocations of love. Time seems, indeed, to suppress some of the finest moral sentiments of the heart. But the cessation of an energy is not its extinction ; and it may be renewed in full vigour by the restoration of the existing cause which first called it forth. Of the truth of this opinion, so interesting to our wishes, we have some proof in occur-

† On occasion of the Death of a much-valued Female Friend.

rences during the present life. The dear companion of our youth, whom we had forgotten, through the lapse of years, we meet again by some happy incident with inexpressible delight ; and find that our affection still exists without abatement. In the world of spirits, it is probable, that our mental constitution will remain unchanged in its essence, though advancing to higher and higher degrees of perfection ; and as the intercourse of a finite being can never be infinite, it may be presumed, that there must always subsist gradations in our moral sympathies. Nor is partial affection inconsistent with general benevolence. It is the centre from which myriads of radii may proceed, extending to a wider and wider circumference, as our knowledge advances of the intelligent creation of God. For love is capable of indefinite augmentation ; it is a flame, which, the further it illuminates, becomes more warm and bright to the objects which are nearer to it.

“ In our tender recollections of a departed friend, there seems to be some anticipation of that more refined intercourse which we are to enjoy with him hereafter. His infirmities are forgotten ; all caprice and jealousy cease ; and we remember only his virtues and his offices of love. May such be the

renewal of our society with the object whom we now lament ; and may this rupture in the chain of friendship draw closer the links which still remain.”

* * * * *

No. XXXIX.

From the Same to the Same.

“ *Manchester, April 25, 1791.*

“ TO enjoy your correspondence, is a privilege which I prize highly at all times ; but I am not so selfish as to wish for it when inconsistent with your important and necessary avocations. It affords me cordial satisfaction to find that you reject with firmness and confidence the doctrine of Materialism ; so far at least as it includes the *natural mortality* of the human mind. Whether the soul be spirit, or some unknown species of matter, I am not solicitous to determine ; but that it is a principle distinct from the organization of the brain, and originally constituted for endless existence, I steadfastly believe ; and would not change the conviction for all that philosophy can

boast, or the acutest metaphysics supply. I lament that the mistaken zeal of Dr. Priestley, for the honour and interest of Christianity, has led him to reject every evidence for a future state, but that which is merely historical, the resurrection of our SAVIOUR from the dead. Though I seriously believe in the truth of the Gospel, I freely confess that such evidence would have been insufficient to satisfy my doubts, if I had conceived that the life and immortality brought to light were repugnant, as my friend asserts, to every analogy of creation, and every discovery of uninspired reason. The revelation of CHRIST I regard as a display of the perfection of human intelligence, as evincing what was before seen darkly, the sublimity of our expectations, and the eternal duration and improvement of our created powers. This consonance of revelation with reason, of the religion of the Gospel with that of nature, affords an internal evidence of its verity, more clear and forcible than all the miracles which are recorded, or all the testimonies adduced, of their notoriety.—But this topic suits not the narrow bounds of a letter; and I must hasten to thank you, &c.”

No. XL.

From Dr. PERCIVAL to Dr. HAYGARTH.

“ Manchester, 1793.

“ THE publication of your “ Sketch ” I have not yet seen announced in the papers. **** is a very honest man, but he will stand in need of an occasional spur to his exertions. The delay in the conveyance of your work was mortifying ; and I lament that the public is now so fully and solicitously engaged in the great political events of Europe, as to be less likely to pay due regard to your important proposals.* However you will have executed the office of a wise and patriotic citizen ; and the time, I trust, will come, when the merits of your plan will command general esteem, and secure its adoption.

“ I have thanks to return you, for having first recommended to my notice M. Neckar’s productions.

* Proposals for exterminating the Small-Pox.

All his works I have successively read, with great attention and satisfaction. His Essay on the Executive Power, I procured nearly twelve months ago. It contains much interesting matter; and I am inclined to coincide with the author's opinions in most points that are essential. But M. Neckar, like all foreigners who have written upon our Constitution, confound its theory with the actual practice. In generals it is excellent in both, but in particulars an opposition often subsists between them. Thus, in theory, the *three estates*, according to Locke, Somers, Montesquieu, Blackstone, &c. are independent; but in practice they are otherwise. In theory, the King's prerogative is limited by law; in practice, *influence* (the modern substitute for prerogative) is indefinitely extended, and rapidly increasing. In theory, the people speak through their representatives; in practice, this representation is imperfect; and through this imperfection, a fourth estate, as it were, has been created, not recognized by the Constitution. In theory, the King is wisely invested with a negative power, relative to those laws which he is to execute. But time, the greatest of all innovators, (as Lord Bacon expresses it,) seems to have virtually set aside this prerogative, and established a substitute injurious to

morals, and unfavourable to happiness. In theory, the King himself can do no wrong, for he is counselled, and acts by his Ministers; and it is reasonable that they should therefore be responsible. Look back, however, to the administration of Sir Robert Walpole, and of many of his successors, and this responsibility will hardly appear practically to exist: but the subject is too copious for a letter. I am equally with you a zealous lover of my country, and a warm admirer of its form of government, which I would not have exchanged for any other, either conceived or established, in the world. My solicitude is for the security of what is so invaluable, by the reformation of abuses, and by restoring to each estate its true dignity, independence, and efficiency. We should remember also, that the human mind, in nations as well as individuals, is progressive; that to promote this progress is one of the most important objects of the social union; and that political improvements should therefore proceed in a gentle pace, but always proportionate to such advancement. Happy would it have been for the wretched and distracted country of France, if the wise and temperate counsels of M. Neckar had been properly regarded by its unfortunate king, and still more unfortunate people.

No. XLI.

*From the Same to the Same.**“ Manchester, 1793.*

“ THOUGH writing renews emotions which it is my study and duty to calm, yet I cannot, and indeed ought not to forbear the return of my most grateful acknowledgments for your kind and consolatory letter. The sympathy of friendship is a healing balm to sorrow; and you have superadded considerations of acquiescence, equally directed to the understanding and the heart. I am fully sensible of their value and their force, and through the goodness of God, my mind has been supported with tolerable firmness in this trying dispensation. Neither has my health been much impaired, excepting for a few days only; for happily I was uncommonly well during several weeks before the melancholy event of my son's death. At the same period too, *** had just recovered from a most severe and alarming fit of asthma.

From St. Petersburg also, at this critical juncture, we received with extraordinary expedition, (by one of the King's messengers,) two letters, announcing the tidings of my eldest son's convalescence, and that he was to perform divine service on the following Sunday. In judgment, therefore, we experienced mercy; and I feel devoutly thankful to that Being who gives and takes away in love.

The origin of *evil*, to which you refer as a difficulty, appears to be such only, through the adoption of an improper term. Of those physical operations that are denominated evil, we know not the final cause; and from the prevalence of harmony and good cognizable by us, we are warranted from analogy to conclude, that *all* is harmonious and good. *Absolute* physical evil, therefore, has probably no existence in the universe. And if the world which we inhabit be regarded in a relative view, not as the portion of a great system, but as the theatre of action to man, the unceasing and uniform operation of general laws will be found essential to the exercise of his rational powers, and to his comfort, advancement, and well-being in life. Were the state of things changed, there could be no investigation, no forecast, no certainty either of expectation or enjoyment.

Moral evil is an improper term for imperfection, that imperfection which is inherent in every finite being. This life is the commencement of an immortal existence; it is the school of our infancy, where we are to be trained and disciplined; where folly is to be corrected, weakness strengthened, knowledge acquired, and virtuous habits established. It is probable, that through all eternity the powers and faculties of man will be progressive; and that as his sphere enlarges, his talents will be more and more exercised; yet still perhaps liable to occasional obstacles and deviations; for the Deity alone is perfect and unerring in all his ways."

The *event* which forms the subject of the last letter, was one of the most afflictive which human nature is called to sustain. It was the death of a beloved son,* whose endowments had raised high and merited expectations of future distinction, just at the period of completing the course of a liberal education. He

* James Percival, the second son of the subject of this narrative.
See APPENDIX F.

fell a sacrifice, in the twenty-fourth year of his age, (February 25th, 1793,) to a malignant fever, which he had contracted whilst prosecuting his medical studies at the University of Edinburgh.

To estimate the loss, or describe the sorrow occasioned by such an event, need not be attempted by the writer of these Memoirs. He cannot, however, refrain from observing, in memory of one so deeply lamented, that indications of future eminence, more flattering to the individual, or more gratifying to a parent, than those which marked *his* dawning talents, are seldom granted by nature with equally indulgent bounty. The sincere and generous affections of his mind displayed at once the fairest characteristics of moral excellence. His intercourse with books and with the world had already furnished him largely with useful acquisitions; whilst the value of that knowledge was enhanced by the impressions which it received from his own understanding. Nor was the light of genius wanting to give lustre to his varied powers; his essays, both in literature and science, gave assurance, that performances of no feeble merit might be the fruit of a riper period; and that his talents, doomed as they were to an unexpected grave, did not perish in untimely vigour.

The affliction experienced on this melancholy occasion was aggravated by the loss which Dr. Percival had recently sustained, in the removal of his eldest son to St. Petersburg, where he resided as Chaplain to the Factory of British Merchants. Of his return from that distant settlement, little expectation could be indulged for many years; so that the subject of this narrative might feel himself bereft on a sudden, by these events, of his earliest and most valued hopes. But his mind was open to the consolations of reason; and he cherished with delight the animating resources of his religion.—The first pursuit in which he sought relief from the dejection of his mind, was the investigation of the interesting but difficult question respecting the purpose of moral and physical evil. The disquisition which he formed on that subject with much care and deliberation, besides its merit in other respects, furnishes no light manifestation of the energy and the cheerfulness of his piety. It was afterwards published by him, (in the *third part* of “A Father’s Instructions,”) and entitled, *A Discourse on the Divine Permission of Evil, Physical and Moral.*

Dr. Percival occupied himself soon afterwards in forming a Code of Institutes and Precepts, designed to regulate the conduct of the medical faculty; a work

which he had already commenced, with a view to the benefit of the son, whose death he was now deploring. Under the title of *Medical Jurisprudence*, it was committed to the press; not for the immediate purpose of publication, but in order to distribute copies of the work to his numerous literary and professional friends, for the advantage of their judgment and criticism. The Treatise has since undergone some improvement and considerable enlargement, and is at present before the public, under the more appropriate title of *Medical Ethics*.——The following letters are among the number of those which the author received in return for his communication of the work, in its first form. They are selected on the present occasion, not because they are more flattering, or possibly more judicious, testimonies of its merit, than many others; but because they proceeded from judges of acknowledged abilities; the former, medical practitioners of the first eminence; the latter, a profound adept in criticism and morals.

No. XLII.

From Dr. HEBERDEN to Dr. PERCIVAL.

“ Windsor, Aug. 28, 1794.

“ IT is owing to my distance from London that I have not sooner made my acknowledgments, and returned my thanks for your very obliging letter. Your being able to resume the work you had in hand, makes me hope that your good principles, with the aid of time, have greatly recovered your mind from what you must have suffered on occasion of the great loss in your family ; and your attention in the prosecution of it will powerfully assist in perfectly restoring your tranquillity. What you have already communicated to the public with so much just applause, shews you to be peculiarly well qualified for drawing up a code of Medical Ethics, by the just sense you have of your duties as a man, and by the masterly knowledge of your profession as a physician. I hope it will not be long before the sheets already printed come to my hands ; and I return you many thanks for intending to favour me with a sight of them.

“ The pleasure of a visit from one of Dr. Haygarth’s merit, whom I have long known and esteemed, would probably give me spirits, and make me think myself less broken than I am. I have entered my eighty-fifth year; and when I retired a few years ago from the practice of physic, I trust it was not with a wish to be idle, which no man capable of being usefully employed has a right to be; but because I was willing to give over before my presence of thought, judgment, and recollection were so impaired, that I could not do justice to my patients. It is more desirable for a man to do this a little too soon than a little too late; for the chief danger is on the side of a man not doing it soon enough.”

No. XLIII.

From the Same to the Same.

“ *Pall-Mall, Oct. 15, 1794.*

“ BY mistake or neglect of the person left in my house in London, to which I am just returned, your code of Medical Jurisprudence had been sent hither some time before I had been made acquainted with

it. I have read it, and do not wonder that nothing could be found by me, or by any one, to add or to alter, after a work of this kind had passed through the hands of one so much master of the subject, and who had taken no little time to consider it, and to make the proper improvements. I am confident that the same might be said of them, were I to read the two chapters that remain to be finished. If your judicious advice and rules were duly observed, they would greatly contribute to support the dignity of the profession, and the peace and comfort of the professors. There has lately been established in several of the London hospitals, a plan of courses of lectures in all the branches of knowledge useful to a student of physic. Such plans, if rightly executed, as I have no reason to doubt they will be, must make London a school of physic superior to most in Europe. The experience afforded in an hospital will keep down the luxuriance of plausible theories. Many such have been delivered in lectures, by celebrated teachers, with great applause; but the students, though perfectly masters of them, not having corrected them with what nature exhibits in an hospital, have found themselves more at a loss in the cure of a patient than an elder apprentice of an apothecary. I please myself with thinking that

the method of teaching the art of healing is becoming every day more conformable to what reason and nature require; that the errors introduced by superstition and false philosophy are gradually retreating; and that medical knowledge, as well as all other dependent upon observation and experience, is continually increasing in the world. The present race of physicians are possessed of several most important rules of practice, utterly unknown to the ablest in former ages, not excepting Hippocrates himself, or even Æsculapius."

No. XLIV.

From Sir GEORGE BAKER, Bart. to Dr. PERCIVAL.

"Jermyn-street, May 9, 1794

- - - "WHAT I have seen of the Medical Jurisprudence meets with my entire approbation; and I hope you will soon have time to complete the whole work. The dignity of Physic cannot any where be well

supported without harmony and due subordination among those practitioners whom neighbourhood has connected; nor can the evils which are apt to arise in their common intercourse be more probably averted than by the voluntary subscription of the Faculty to such laws as you have proposed. In our statute book at the College of Physicians, we have a chapter ‘*De Conversatione Morali*,’ some parts of which are similar to your Medical Jurisprudence; but your laws are fuller and more comprehensive. With respect to them, I can truly say, that I find much to admire, and nothing to criticise.

“The honour* intended for me will be much valued; (in Terentian phrase,) ‘*non tam ob ipsum donum quam quod abs te datum*.’ One may be permitted to be proud of the friendship of good men, without incurring the imputation of vanity.

“Your son’s Discourse on Hospital Duties I have read with particular pleasure. It is a judicious and elegant composition; and I congratulate you, ‘*qui filium habeas tali ingenio præditum*.’

* The volume of Medical Ethics is inscribed to Sir George Baker, bart.

No. XLV.

*From the Rev. SAMUEL PARR, LL. D. to the
Rev. T. B. PERCIVAL, LL. B.*

(Or, in his absence,) to Dr. PERCIVAL.

“ I RETURNED hither a few days ago from Birmingham, where I had an opportunity of receiving the publication* which your father did me the honour of sending for my acceptance. Permit me to convey, through you, my thankful acknowledgments for this mark of his attention; and to assure you, that the subject which you have chosen, and the relation in which you stand to Dr. Percival, gave me, on this occasion, a much keener curiosity than I usually feel in sitting down to the perusal of sermons, even where I have reason to presume that they are well intended, and well written.

“ I am not accustomed to trifle with my correspondents, or to degrade myself by the jargon of

* “ Discourse on Hospital Duties,” by the Rev. T. B. Percival, annexed to the Treatise on “ Medical Ethics.

vague and trite panegyric ; but to you, Sir, I speak only the language of just and sincere commendation, when I say that my expectations, high and eager as they were, have not been disappointed.

“ With striking and peculiar felicity you have blended the elegance of a Dissertation with the seriousness of a Sermon. Your topics are selected with propriety, and arranged with exactness ; your style is polished without gaudiness, and animated without extravagance. Your remarks are such as could occur only to a mind deeply interested in the subject, and amply qualified for the discussion of it by frequent and accurate observation. In the appeals which you have made to the passions of your hearers, you have wisely abstained from popular and rampant exaggeration ; and the facts which you have set before their understandings, equally deserve consideration from every prejudiced objector and every enlightened well-wisher to the Institution which you meant to recommend. Through the range which you have taken over the various classes of duty assigned to persons of various professions, you will find a willing and attentive follower in every man who is capable of reflecting on that happy order of things, in which earthly and spiritual wisdom, compassion, and piety, the dili-

gence of the unlearned, and the skill of the learned, are all made to co-operate in the great and sacred cause of benevolence. Of philosophy you have employed enough, and not more than enough, to infuse fresh vigour into some of the more important parts; and over the whole you have sprinkled the precious dew of Scripture, judiciously and reverently.

“ Such, Sir, are the impressions left upon my mind by the perusal of your excellent Discourse; and perhaps you will not be displeased to hear, that my very accomplished and worthy friend, Dr. Johnstone, spoke of it in terms of approbation similar to my own.

“ In regard to the advertisement which is prefixed to it in the name of Dr. Percival, I could not read it without a pang. I cannot reflect upon it without strong emotions of sympathy with him on the loss of such a son, trained up under the auspicious example of such a father to erudition, science, and virtue.

“ Present, Sir, I beg of you, my best respects to Dr. Percival; and forgive me, Sir, when I intreat and even exhort you to soothe the anguish of his soul, by redoubling your own efforts in the acquisition of knowledge, in the exercise of humanity, and

in the diffusion of those sound and salutary instructions which unite the best interests of society with the pure and sublime principles of true religion. With great esteem for your talents, and unfeigned wishes for your welfare, &c.”

No. XLVI.

From the Same to Dr. PERCIVAL.

“*Hatton, Sept. 24, 1794.*”

“PERMIT me to thank you for the kind and elegant letter which I last week had the honour of receiving from you; and to assure you that nothing but the pressure of numerous and some of them important matters would have prevented me from making a more early acknowledgment. I am not only no stranger to the respectability of your general character; but I have read with great attention and great satisfaction several of the works by which you have adorned your profession, and endeavoured ably to enlighten and improve mankind. You have a right, therefore, to call upon my gratitude as well as my politeness, when you are disposed to ask my opi-

nion upon any intended publication; and you may depend both upon my earnestness to judge rightly, and my readiness to communicate my judgment fairly and respectfully. I ought to do so, whether I consider the importance of the subject, or the abilities and virtues of the writer. Last night I received a copy of your work on Medical Jurisprudence, and this morning I have given to the perusal of it all the time I could spare from some critical enquiries which I am making for the use of an old friend, and the result of which I must communicate by to-day's post.

“ I have read the three first chapters, and in no one instance did I feel one moment's hesitation in assenting to your sage and humane observations. The sight of Beccaria's name forcibly hurried away my eye to the last chapter; and there I found some difficulties, which, after re-considering them, I shall take the liberty to communicate.

“ You will excuse me for stating that my father was an apothecary and surgeon at Harrow; that he was a man of a very robust and vigorous intellect; that he wished to educate me in that profession which boasts of Dr. Percival as one of its noblest ornaments; that for two or three years I attended to his business; and that I have long been in the habit

of reading on medical subjects. The great advantage I have derived from these circumstances is, that I have found opportunities for conversation and friendship with a class of men, whom after a long and attentive survey of character, I have found to be *the most enlightened* professional persons in the circle of human arts and sciences.

“ Give me leave to congratulate you on the happy and honourable situation of your very accomplished son; and to express my sincere hope that in his increasing knowledge and future prospects you may find some consolation for your melancholy loss.”



Dr. PERCIVAL was now arrived at that period of life, when it commonly happens that the energies and vigour of maturity begin sensibly to decline. His bodily constitution, which from childhood had never been robust, was preserved with diligent care, so as to secure in a moderate degree the comfort of health, and the capacity of exertion. He was still, however, subject to periodical attacks of severe head-ache; and on these occasions he suffered during several hours the most acute pain, sometimes followed by oppressive languor.* But with the exception of this

* The habitual cheerfulness which Dr. Percival maintained under the frequent attacks of this disorder, is assuredly worthy of remark. I am disposed even to transcribe in this place the following playful consolatory observations, which he offers to a much-valued correspondent, who was frequently afflicted with the same malady:—
“ In my sympathy with you under the head-ache, I am inclined to
“ derive some comfort, from adding your highly-respectable name to
“ a list of very distinguished personages, St. Paul, Virgil, Pope,
“ &c. &c. who have enjoyed strong intellects with weak heads.
“ Sydenham, a martyr to the gout, consoles himself with the
“ reflection that princes, generals, admirals, and philosophers, have
“ been subject to its tortures; and that it destroys more rich than

malady, which seemed to abate in violence as he advanced in years, his health was seldom interrupted by any material ailment ; and from the encroachment of imaginary ills no man was more perfectly or happily exempt.

It may perhaps be lamented, that the *Correspondence* of Dr. Percival, which occupies a preceding part of this narrative, furnishes few details of the events and habits of his private life. “ The business of a biographer” (says an illustrious master* in that branch of literature) “ is often to pass slightly “ over those performances which produce vulgar

“ poor persons, and more wise men than fools. To this ironical “ observation, he subjoins one both just and pious ; viz. that such “ dispensations evince the impartiality of Divine Providence, in “ favouring those who want the conveniences of life with beneficial “ exemptions, and tempering the blessings of others with a proportionate admixture of evil.”

“ In the history of head-ache, the fact mentioned by Lady Russell, “ in one of her letters to Dr. Fitzwilliam, is particularly curious. Her “ Ladyship states, that, ‘ being to linger in a world she can no more “ delight in, God has given her a freedom from bodily pain, to a “ degree she almost never knew ; not so much as a strong fit of head- “ ache having been felt by her since that miserable time, [the “ execution of Lord Russell,] with which she used to be tormented “ very frequently.”

LETTER to Mrs. H. MORE.

* Dr. Johnson.

“ greatness, to lead the thoughts into domestic priva-
 “ cies, and display the minute details of daily life ;
 “ where exterior appendages are cast aside, and men
 “ excel each other only by prudence and virtue.”
 The precept, whether applicable or not to general
 biography, might, on a partial view, seem appropriate
 to a character, which was distinguished by having
 illustrated, in the most minute and most important
 offices of life, the same perfect consistency of moral
 conduct. It might justly be observed of the Subject of
 this Memoir, that the attributes of the philosopher
 belonged not more properly to the writer than to the
 man ; and that he ceased not to aim at the highest
 dignity of human virtue, by conforming his habitual
 sentiments to the dictates of enlightened reason ;
 “ το φρονειν μονον αγαθον, το δ' αφρονειν κακον.” So
 habitually temperate and measured was his conduct,
 that, in truth, the course of a long career furnished
 scarcely any of those personal incidents in which vul-
 gar curiosity is apt to delight. The embarrassments
 occasioned by the over-ruling influence of particular
 propensities, by the obstinacy of pride, or the frolics
 of vanity, found no place in the even tenor of a life
 devoted to the service of learning and philanthropy ;
 a life, which exemplified at once the energy and the

value of those speculative principles which philosophers have often vainly endeavoured to realize. The reader, therefore, who is acquainted with these attributes of Dr. Percival's character, may recognize both in his correspondence and more finished writings the essential features of his disposition. The same upright and benevolent spirit, the same candour of sentiment and urbanity of manner, the same ardour for improvement and zeal for the cause of truth, were discernible alike in the productions of his pen, and the conduct of his life. The "exterior appendages" to which the writer just quoted refers, hardly served to embellish, much less to exalt, the real dignity of his nature. So that the removal of the veil which sometimes conceals, even in great minds, a contrariety of sentiment and conduct, could in this instance disclose nothing which was not already manifest.

*"Ne famam quidem, cui etiam sæpe boni indulgent,
 "ostentanda virtute, aut per artem quæsit;—procul
 "æmulatione adversus collegas."*

In private society, Dr. Percival delighted to indulge the unreserved and social disposition of his nature. His more anxious pursuits were at once dismissed from his thoughts; and he exhibited the powers of his understanding, blended as they were with the attri-

butes of mildness and candour. His skill in conducting rational and polite conversation was among the most conspicuous of his accomplishments. The tranquil facility of his discourse rendered it peculiarly agreeable to his hearers, and left them at liberty to admire the graces of elegance and perspicuity. Exempt alike from the pedantry of the declaimer, the man of fashion, or the student, he neither sought "to dazzle with a luxury of light," nor studied to disguise the real merit or value of his opinions. He seldom however aimed at wit, and still more rarely at humour; except that he occasionally indulged a sportive playfulness on topics, which for the moment excited his fancy. In the company of strangers, his exertions visibly increased, when the energy and variety of his discourse hardly ever failed to equal the occasion on which it was exercised. It has been remarked by acute observers, that the language and periods which he used bore a striking resemblance to those of his written compositions: it might be observed too, that sometimes, though not commonly, his conversation assumed a more regular and measured form, than is perhaps suited to the unpremeditated effusions of social intercourse. But this propensity was obviously unconnected with affectation of any kind, and might proceed partly

from his habit of attending to the elegancies of speech, and partly from his native temper, which was averſe both from levity and indifference.

The ſociety of Dr. Percival was frequently diverſified by the viſits of ſtrangers and foreigners of diſtinction, who came to indulge their curioſity in viewing the manufactures and the town of Manchester. His extenſive correſpondence with men of eminence in various departments was one cauſe of the frequency of theſe introductions; and doubtleſs his own fame, and his undisputed rank in the town where he reſided, contributed to the ſame circumſtance. Theſe ſtrangers were on all occaſions received by him with polite and liberal hoſpitality; while their viſits afforded him the opportunity, which in remote provincial parts is eagerly embraced, of liſtening to the hiſtory and proceedings of foreign countries.

It may be ſtated here, in compliance with chronological order, that the Subject of this Memoir, in conjunction with other profeſſional and leading inhabitants of Manchester, projected a ſcheme, about this time, for regulating the police and the health of the Poor. The crowded and miſerable habitations of the loweſt orders of that town, their inattention to cleanlineſs and ventilation, together with the extreme po-

verty attendant on their dissolute manner of life, had conspired to introduce among them the most fatal and infectious disorders. The rapid increase of the labouring classes annually multiplied these evils to a greater extent; while the fertile resources of a populous neighbourhood prevented the experience of deficiencies from their excessive mortality. At length, however, the alarming spread of contagious fever, which hardly ever ceased to rage in some part of the town, admonished the better ranks to consult their own safety by remedying the disorders of the poor. Meetings were held, and different plans proposed, for preventing the origin, and stopping the progress, of malignant fever. Dr. Percival, and other physicians, presented memorials to the Committee, which constituted itself a "Board of Health," in the year 1796, stating minutely the methods to be adopted for this purpose, and the importance of their immediate application. They recommended a search to be made into the habitations, which had long harboured the poison of infection; and with the assistance of the officers of police, the enforcement of such new regulations, as cleanliness and ventilation required. They directed the sick to be removed to suitable wards in

the public Hospital, or to houses accommodated for a general reception;* and they especially enjoined, that the most effectual methods of purification should be applied to the houses which the sick had quitted, in order to prevent the further communication of disease. By the active execution of these measures, the health of the town rapidly improved; and by perseverance in the same laudable exertions, the return of the former aggravated evils has been prevented. So considerable were the benefits resulting from the institution of the “Board of Health” in Manchester, that the scheme has been imitated in various parts, and every where attended with the happiest consequences.†

* The latter of these schemes meeting with more general approbation, the Manchester Board of Health established *Fever Wards*, and afterwards erected a large building (under the denomination of a *House of Recovery*) in a situation a little distant from the General Infirmary, in order that no danger of communicating the infection of fever, to other hospital patients, might be incurred. For a full account of the minutes and *Proceedings of the Board of Health*, the reader is referred to a judicious publication bearing that title, and printed at Manchester in the year 1805.—See also APPENDIX G. where the *plan* which Dr. Percival proposed, and a communication of Dr. Haygarth on the same subject are inserted. The limits of the present work preclude the addition of other valuable papers by the Medical Faculty of Manchester.

† It may be proper to notice, (once for all,) that on this as on many similar occasions of public exertion, Dr. Percival had to contend against the opinions, and sometimes the prejudices, of a

In returning to the domestic occurrences of Dr. Percival's life, I am again called to mention a severe affliction which he sustained by the death of his eldest son,* at his residence in St. Peterburgh. Mr. Percival had lately visited England; and by the indulgence of the British Factory, to whom he was chaplain, had been permitted to extend the term of his visit to the period of twelve months. During the latter part of this time, while he was enjoying the society of his friends and family, he was seized with a violent rheumatic fever, from which he had scarcely recovered when he again embarked for St. Peterburgh. In the following year he suffered an attack of the same malady, complicated with more formidable symptoms; and in the month of May 1798, his danger became apparent. With singular fortitude he endured the progressive aggravation of his fatal disorder, and with

numerous opposition. The singular moderation and address by which he commonly succeeded in repelling the efforts of adverse party, has often been remarked to me, by persons more competent to judge of his conduct in these respects than I presume to be. On no occasion, it may be added, was his superior and conciliatory influence exerted to more effect, than in promoting the judicious designs of the Board of Health.

* The Rev. Thomas Bassnett Percival, LL.B. chaplain to the late Marquis of Waterford, and to the British Factory of Merchants at St. Peterburgh. Vide APPENDIX II.

the serenity of a Christian philosopher, met the approaching period of his dissolution. He expired on the 27th day of the same month, in the thirty-second year of his age.

How deeply and sincerely Dr. Percival was affected by this event, it were superfluous to describe. It may be observed only that when the first struggles of nature had subsided, his wonted firmness returned, and his piety rose superior to the anguish of his feelings. In scenes of sorrow like the present, he exhibited a spectacle truly worthy of admiration; the silent and devout tranquillity of his own breast forming an affecting contrast with the severity of the affliction that assailed him. But the loss which he had sustained, was at his mature period of life irreparable; and the virtues of his son were such as had inspired no common degree of attachment. Purity and ingenuousness of disposition, a most lively and scrupulous sense of moral duty, were among his conspicuous excellencies. But the delicacy and perhaps the reserve of his mind often concealed the liberal accomplishments with which nature and education had furnished him. His attainments, (I may be allowed to add,) both as a scholar and divine, were considerable; and his pulpit discourses, whilst they manifest superior powers of

composition, breathe throughout the spirit of seriousness and liberality.

In the spring of the year 1803, Dr. Percival published a *third part*, in addition to the former volume of *A Father's Instructions*. This sequel is addressed exclusively to mature and cultivated understandings; and might have appeared in a separate form, had not a new edition of the preceding parts of the work been called for, just at the period when the author was furnished with materials for the present publication, by the receipt of a large packet of letters, formerly transmitted to his son at St. Petersburg. From these papers, which were written, he declares, “without
“the most distant view to publication,” selections were made, and arranged according to the order of their subjects, so as to give a systematic form to the whole. The *Discourse on the Divine Permission of Evil* was added to these miscellaneous disquisitions; and the general object of the work is ethical and religious enquiry.

This publication may be regarded as completing the design of *moral instruction*, which the author had commenced at an early period of his life.—Having already endeavoured to illustrate the nature of that design, and the singular merits of its execution, I presume not to enlarge upon them in the present place.

The appropriate purpose, however, of the last work may suggest a few observations. In some of the disquisitions which it contains, the writer discloses with freedom his private opinions on several controverted topics of natural and revealed religion. His acquaintance with theology had grown, by a long course of investigation, to be various and profound; yet his zeal for the propagation of its doctrines was invariably guarded by the temperate spirit of philosophy. The *belief* which he himself embraced, was the result of a patient and candid examination of the Scriptures, and of the best commentaries which have appeared. It accorded for the most part, if not entirely, with the doctrines of Arianism. But he was little anxious to designate by any particular appellation that creed which he adopted, as the offspring of his deliberate conviction. His dissent from the Church of England is seldom touched upon in any of his writings; while his respect for establishments in general, and especially for that of our own country, is often expressed both in his writings and correspondence. The following passage, extracted from a letter to the late Rev. Archdeacon Paley, contains the sum of his opinions with respect to national establishments of religion: "I am a Dissenter," says he, "but actuated

“ by the same spirit of catholicism which you pro-
 “ fess; an Establishment I approve; the Church of
 “ England in many respects I honour; and I should
 “ think it my duty to enter instantly into her com-
 “ munion, were the plan which you have proposed
 “ at the end of your tenth chapter carried into
 “ execution.” From a work so widely and familiarly
 known, as “ *The Principles of Moral and Political*
 “ *Philosophy*,” it were, perhaps, superfluous to offer
 any extracts. It may be added only, that the plan
 to which Dr. Percival alludes, is that of a “ com-
 “ prehensive national religion, guarded by a few
 “ articles of peace and conformity, together with a
 “ legal provision for the clergy of that religion;
 “ and with a complete toleration of all Dissenters
 “ from the Established Church, without any other
 “ limitation than what arises from the conjunction of
 “ dangerous political dispositions with certain reli-
 “ gious tenets.” Dr. Percival’s respect for Esta-
 blishments, and his conviction of their necessity for
 the maintenance of religious sentiments and social
 happiness, seemed even to increase in his latter years;
 and to accord more entirely with those prudent
 maxims which the religious anarchy of a neighbour-
 ing country has now generally diffused.

Notwithstanding, however, his fondness for theological enquiry, and his zealous attachment to the fundamental doctrines of Christianity, it may be observed, that he rarely approved, nor ever participated in the ardour of religious controversy. A strenuous advocate for the expediency of embracing definite sentiments of *belief*, he maintained at the same time the supremacy of individual opinion, and the regard due to that system of national faith, which has been preserved to us through so long a period by the eminent learning and integrity of its divines. “The speculative doctrines of religion,” he declares, “as they have no influence on the moral conduct of mankind, are comparatively of little importance. They cannot be understood by the generality even of Christians; and the wise, the learned, and the good, have in all ages differed, and will ever continue to differ, about them. An intemperate zeal therefore for such points of faith betrays a weak understanding and a contracted heart; and that zeal may justly be deemed intemperate, which exceeds the value of its object, and which abates our benevolence towards those who do not adopt the same opinions with ourselves.”

Dr. Percival has avowed, in the publication which has led to this digression, that “ at an early period of life his faith in Christianity was staggered for a while by the perusal of Mr. Hume’s Essay on Miracles.” The circumstance will not be deemed discreditable to his sagacity, nor the relation of it an unfavourable testimony of the ingenuousness of his mind. He has frequently, however, declared, that his faith was at no long interval again thoroughly confirmed ; and he attributed the final removal of his doubts to the powerful reasoning and copious illustration of Butler ; a writer whom he ever esteemed the chief pillar of Christian doctrine. “ Your attachment to Butler’s Analogy,” says he in a letter to his son, “ is very satisfactory to me. To no book am I under so great obligations ; for by the attentive perusal of it my full conviction of the truths of Christianity was restored.”

Shortly after the publication of the *Third Part of a Father’s Instructions* was dismissed from his hands, Dr. Percival engaged seriously in the prosecution of a work which has already been noticed under the title of *Medical Jurisprudence*. Having availed himself of the opinions and the criticisms of his principal correspondents, he proceeded with more confidence in

the task of prescribing rules of duty to the extensive body of the faculty of Physic. He relinquished, however, his original intention, which was to treat of the *powers, privileges, honours, and emoluments* of that faculty; as he conceived that this would lead him to a field of investigation too wide and digressive. He therefore confined himself to the more essential topics which belong appropriately to *Medical Ethics*. In the spring of the year 1803, his work was completed and sent to the press; and nearly the whole of a large impression* was sold and circulated in a few months. The voice of the public declared in its favour; and the testimonies of the best judges have stamped a value on the performance, which amply gratified the author's expectations.

As the work last noticed seemed to complete Dr. Percival's scheme of *moral* enquiry; so this latest production of his pen may be regarded as the conclusion of that plan of *professional* research and disquisition which he had commenced in the outset of his career. With peculiar propriety, too, he thus formed, at an advanced age, a monument to his fame, which exhibits in durable characters the wisdom and integrity of his

* A thousand copies.

private conduct.—By his former medical works (which had been, some time ago, augmented by the publication of a fourth volume of “*Essays*”) he had acquired the reputation of an accurate observer of nature, a faithful recorder of the phenomena of health and disease, and, above all, of a sagacious enquirer into the laws by which they are regulated. The original merit of these writings has been deemed to consist chiefly in the sound and legitimate application of the facts which his experience furnished, to the improvement of his professional art; nor will their intrinsic value be diminished in the eye of the philosopher, by the great superstructure of medical science which has been raised since these materials were contributed.

The utility of such a design as the “*Medical Ethics*” embrace, can be called in question by those only, who imagine that the principles and rules of human duty, which it is the business of the moralist to ascertain, have little influence on the practical conduct of life. Admitting, for a moment, the truth of so unpleasing a conjecture, it may yet be observed that a wide difference subsists, between such treatises as aim at the establishment of speculative systems of morals, and those designs which comprehend only

the discipline and moral polity of individuals, acting in a specific capacity. That ethical institutes of the latter description may become of essential utility, when they are deduced from definite principles, and tend to definite purposes, will hardly be denied by the most rigid sceptic; while the more comprehensive speculatist will approve a design like the present, not only for its appropriate value, but as forming a part of the great scheme of social morality. The *Medical Ethics* of Dr. Percival, it is needless to observe, are designed for practical benefit; and however prudent or enlightened might be the previous sentiments of the Faculty, to whom the work is addressed, few can be disposed to regret that the rules of their conduct have been systematized into a Code, adapted equally to study and to reference.

In the preface to his work, the author states, that he had been anxious to seek the opinions and the sanction of several eminent moral writers, previous to its publication. The tributes of their approbation which he received, were undeniably honourable and gratifying. But perhaps his own unassuming pretensions comprehended a sufficient claim to the privilege which he exercised, in forming a system of professional jurisprudence; from his long-established eminence as

a physician, from the soundness of his principles as a moralist, and the liberality of his manners as a gentleman.—With respect to the *original* merit of his design, it may be sufficient to remark, that the author was not solicitous to dispute his pre-eminence over writers who had treated particular departments of the same subject. Without attempting to supersede the value of their productions, he sought a distinct object, by a more comprehensive method than had hitherto been designed; embracing at once the official, the personal, and the corporate duties of the faculty of Physic.

In the beautiful and affectionate dedication of this work to his son, Dr. Percival anticipates in pathetic terms the approaching close of his life. “Sensible,” says he, “that I begin to experience the pressure of
“advancing years, I regard the present publication
“as the conclusion in this way of my professional
“labours. I may therefore, without impropriety,” he continues, “claim the privilege of consecrating
“them to you, as a paternal legacy.” Those around him, however, indulged the more flattering hope of protracted life, and a long period yet to come of usefulness and happiness. The temperate and prudent habits which he observed, together with

the suitable regulation of bodily and mental exercise, had preserved his constitution unimpaired to the season of age. Although he sometimes complained of the failure of his memory, the vigour of his mind appeared to his friends to have suffered hardly any diminution; and the sensibility of his feelings experienced neither injury nor decay to the latest hours of his existence: "*manent ingenia senibus, modo per-*
"*manent studium et industria.*"

The short remaining period of Dr. Percival's life was not interrupted by any remarkable or personally interesting event. He continued to divide his time between the pursuits of his profession, the intercourse of his friends, and the private studies in which, especially, he delighted to indulge. "His labours were
"useful, his pleasures innocent, his wishes moderate;
"and he seemed to enjoy the state of happiness which
"is celebrated by poets and philosophers, as the most
"agreeable to nature, and the least accessible to fortune."
In the conduct of his profession, he superadded to his practical skill the invaluable talent of conciliating the esteem, and preserving the respect of his brethren of the Faculty. The estimation, also, in which he was held by the general society around him, gratified his amplest wishes; for towards no

one was manifested a more universal sentiment of kindness or deference.—Of the public institutions, which he had laboured to establish, he had the satisfaction of witnessing the success and beneficial consequences. The Literary and Philosophical Society (the honour of whose foundation he might chiefly claim) had conducted its proceedings with considerable credit. The volumes of its *Memoirs* still hold the first rank among the publications of the various Provincial Societies of these kingdoms; and their merit is not unknown in foreign countries. Its debates continued to preserve a middle course between the formal declamations of professed speaking clubs, and the loose and familiar conversation of ordinary assemblies; whilst the members, selected from the inhabitants of a populous and enterprising town, brought to the discussion of many interesting subjects a stock of various and valuable knowledge, and exercised their ingenuity on matters of speculative as well as practical science.*——The success of the Man-

* The Literary Society has recently erected an elegant building, commodiously adapted to the purposes of the Institution. It consists of a large apartment, where the meetings are usually held; a similar one, accommodated for public lectures in the different branches of science; and a third appropriated to the library of the Society.

chester Academy, over whose councils Dr. Percival had till lately continued to preside, was for some time considerable. The respectable talents and learning of its tutors had attracted students to this seminary from various parts of the kingdom; and their numbers, though not great, were adequate to the plan and extent of the Foundation.——The Medical Establishments too, which Dr. Percival had contributed to form, or support, flourished with wider benefit; and afforded the best testimony of their excellence, in the the improved health and condition of the lower orders of the community.

It now remains only to add, that in the domestic circle of his kindred and friends, the latest efforts of Dr. Percival's mind were called forth; while he seemed, almost daily, to become more desirous of withdrawing himself from the business of the world, to the social and tranquil pursuits of retirement.† The

† It is not unpleasing to observe, the philosophic sentiments which many distinguished persons have indulged, respecting the real enjoyments of old age; sentiments, it may be remarked, which have almost invariably been accompanied with the love of retirement, and a genuine relish for contemplative occupations. Were the study of letters, or the acquisition of science, capable of furnishing no other less remote benefits, even this blessing might seem to compensate the moderate labour of their cultivation. Whilst men of the world have often complained of the tediousness and insipidity of

clouds of domestic misfortune which had arisen, could not, indeed, be entirely dispelled by any length of time, or effort of reason; but while they “tinged
 “with a browner shade the evening of his life,” they wrought a nobler effect in the philosophic calm and cheerful piety of his mind. He seemed to have arrived at that “æra of advanced age,” which he himself describes in one of his latest works, as “pre-
 “sents to the intelligent, and the virtuous, a scene
 “of tranquil enjoyment, of obedient appetites, of
 “well-regulated affections, of maturity in know-
 “ledge, and of calm preparation for immortality.
 “In this serene and dignified state,” he continues,
 “placed as it were on the confines of two worlds,

age; how different appear to have been the sentiments of those, who, in the vigour of life, have sought the nobler objects of intellectual improvement, and prepared for their declining years the simple gratifications of study and reflection. “I shall soon enter into the
 “period,” says a celebrated writer, “which, as the most agreeable
 “of his long life, was selected by the judgment and experience of
 “the sage Fontenelle. His choice is approved by the eloquent
 “historian of Nature, (Buffon,) who fixes our moral happiness at
 “the mature season in which our passions are supposed to be calmed,
 “our duties fulfilled, our ambition satisfied, our fame and fortune
 “established on a solid basis. In private conversation, that great and
 “amiable man added the weight of his own experience; and this
 “autumnal felicity might be exemplified in the lives of many other
 “*men of letters.*”

“ the mind of a good man reviews what is past, with
 “ the complacency of an approving conscience, and
 “ looks forward into futurity with humble confidence
 “ in the mercies of GOD; and with devout aspirations
 “ towards his eternal and ever-increasing favour.”

Previous to his last illness, Dr. Percival had enjoyed an exemption from his accustomed malady, the headache, during a longer interval than usual; and his health in other respects had been remarkably favourable. But, on Thursday the 23d of August, 1804, he was seized with a shivering fit, which gradually augmented to some violence, accompanied with pain in his right shoulder. At first he was willing to ascribe the symptoms to a slight rheumatism; but after a restless and unrefreshing night, his disorder on the following day assumed a more serious aspect. A fixed pain in the region of the diaphragm and liver began to be felt, which rapidly increased to a degree of excruciating anguish. The violence of the pain continued during several days; and on its abatement, left the sufferer in a state of extreme debility. At this period, however, some hopes were entertained, that the disorder had spent its force, and that repose and diet only were wanting to invigorate the powers of nature.

But his exhausted strength returned no more ; and he at length fell into a profound slumber, in which his existence quietly terminated, on the evening of the thirtieth day of the same month, in the sixty-fourth year of his age.

The spectacle of patient and submissive resignation which Dr. Percival exhibited during his last illness, was truly impressive. At the period when his bodily sufferings were the most acute, the state of his mind evinced the exercise of unbroken fortitude ; and when the severity of the pain had abated, and he languished under the oppression of extreme debility, his silent and thoughtful serenity appeared like the foretaste of eternal peace.—On Monday, the third of September, his remains, attended by his three surviving sons, and his son-in-law, were deposited in the grave of his ancestors, in the burial-ground of the parochial church of Warrington ; and were consecrated with the last solemnities by his long-esteemed and valued friend, the Rev. Geoffry Hornby, of Winwick.

A mural monument, erected to his memory, by his surviving widow and children, is placed on the South wall of the Chancel, within the church of Warrington ;

on which is engraved the following inscription, from
the elegant and pathetic pen of the Rev. Samuel
Parr, LL. D.

THOMAE . PERCIVAL

SCRIPTORI . CVJVS . OPERA . PERMVLTATA . ET . PERPOLITA

PROBITATE . IPSIVS . ET . MORIBVS

AD . OMNEM . MEMORIAM . COMMENDATA . SVNT

MEDICO . RECTISSIMIS . STVDIIIS

MAGNA . QUE . PRVDENTIA . ET . EXERCITATIONE . PRAEDITO

LIBERTATIS

SINE . VLLIS . VERBORVM . PRAESTIGIIIS .

AVT . LVBRICA . ET . PRAECIPITI . RERVM . NOVARVM . CVPIDITATE

ACERRIMO . VINDICI

MORBORVM . SOLLERTER . ATQVE . HVMANE . CVRANDORVM

ET . VITAE . SAPIENTER . HONESTQVE . INSTITVENDAE

DOCTISSIMO . AC . SANCTISSIMO . PRAECEPTORI

QVI . VIXIT . ANNOS LXIII . MENSES XI . DIEM I

DECESSIT . TERTIO . KALEND . SEPTEMBR.

ANNO . SACRO . M. DCCC. IV.

ELIZABETHA . PERCIVAL . CONJUX . EJVS . PIENTISSIMA

ET . NOVEM . LIBERI . SVPERSTITES

PATRIS . DE . SE . OPTIME . MERITI

H. M. P. CC.

The Literary and Philosophical Society of Manchester have erected, over the chair of the President, in the hall where their meetings are held, a mural tablet, to the memory of Dr. Percival; on which is engraved the following inscription:*

This Tablet
is dedicated, by the unanimous vote
of the Literary and Philosophical Society
OF MANCHESTER,
To the Memory of
THOMAS PERCIVAL, M. D. F. R. S. &c.
one of the first Founders, and during twenty years
the revered President, of this Institution,
as a testimony of their grateful sense
of his zeal in promoting their various interests;
of his frequent and valuable contributions
to their Memoirs;
of the Ability, Candour, and Urbanity
with which he directed their discussions,
and of the elegant Manners,
virtuous Conduct, and dignified Piety,
by which his Life was eminently distinguished.
He died August the 30th, 1804.

* The inscription is the composition of Mr. Thomas Henry, of Manchester, the much-respected and valued friend of Dr. Percival; and one of the founders of the Literary Society.

THE preceding account of Dr. Percival's literary Life has anticipated any formal delineation of his moral and intellectual character. Had not the circumstances, indeed, which are there imperfectly recorded, served to exhibit the features of his mind and conduct in their real form, the writer would have declined a task, too arduous and too delicate for the attempt of an avowedly partial biographer. Supported, however, by the testimonies of public and private virtue, which that narrative contains, he may venture, diffidently, to add a few general observations, requisite to complete the purpose he has undertaken.

It may be remarked, that the most valuable gift of nature, a clear and vigorous understanding, with all its faculties alike fitted for exertion, was eminently possessed by the Subject of this Memoir. Fortunately for his intellectual improvement, and perhaps still more so for his happiness, the powers of his mind seemed to be endued with that exact proportion of relative strength, which experience has evinced to be at the same time most favourable to the enlargement of the whole, and best adapted to the cultivation of science and virtue. His education, conducted in

great measure by his own discretion, corresponded with the speculative opinions which he afterwards taught; and by suffering no one of his talents to remain unimproved, nor any important branch of knowledge to pass unnoticed, formed his mind for liberal and comprehensive thought. The fortune of his birth too, while it furnished sufficiently the means and the ambition of intellectual culture, kept his views steadily directed to the attainment of useful science. So that nature and education conspired to furnish him with that habitual energy of thought and conduct, which, when controuled, as in him, by the steady influence of a temperate judgment, invariably conduces to the benefit of mankind.—Simplicity of thought, and consistency of opinion, also strongly characterised his mind; while the variety of his acquisitions combined with the due vigour of his faculties to preserve him from the bias of any particular habits of mental application. Dr. Percival's moral qualities it may be added, displayed the like character of suitable and consistent energy: “so happily
 “were all his virtues tempered together; so justly
 “were they blended; and so powerfully did each
 “prevent the other from exceeding its proper
 “bounds.”

Of his acquaintance with the science of physic, and his skill in the treatment of disease, the most honourable testimonies have been afforded by the best judges of his merit. To the public in general, his Writings may furnish the fairest proof of his talents and industry; but the eminence which he attained in a wide sphere of *practical* exertion, cannot fail to confirm the validity of his reputation. A writer* who has described his accomplishments in eloquent but faithful language, speaks of him as a physician in the following terms: “ His merits as a practitioner of
 “ physic, and not less the benefits conferred by him
 “ on medical science, are too generally understood
 “ and confessed to require any minuteness of detail.
 “ A quick penetration, a discriminating judgment, a
 “ patient attention, a comprehensive knowledge, and,
 “ above all, a deep sense of responsibility, were

* The Rev. William Magee, D. D. Professor of Mathematics in the University of Dublin, &c. &c. This learned divine and accomplished scholar is sufficiently well known to the public by his writings, to render superfluous any testimony of the justness and value of his opinions. It may be observed only, that during a considerable number of years he preserved an intimate personal acquaintance and correspondence with the Subject of this narrative; and that the biographical tribute from which the above extracts are taken, was published in several periodical journals shortly after Dr. Percival's decease.

“ the endowments which so conspicuously fitted him
 “ at once to discharge the duties, and extend the
 “ boundaries, of the healing art. His exterior ac-
 “ complishments and manners were alike happily
 “ adapted to the offices of his profession. To an
 “ address peculiarly engaging, from its uncommon
 “ mixture of dignity, respectfulness, and ease, was
 “ united a gravity of deportment that bespoke the
 “ seriousness of interest, not the gloom of apprehen-
 “ sion. The expression of a benign sympathy, which
 “ on every occasion of distress his features borrowed
 “ from the genuine feelings of the kindest commise-
 “ ration, presented him likewise the comforter in the
 “ physician ; and the topics of encouragement and
 “ consolation which the goodness of his heart, and
 “ the ample stores of a cultivated mind, so abundantly
 “ supplied, enabled him to administer relief to the
 “ wounds of the spirit, with no less efficacy than to
 “ the diseases of the body. In truth, the admirable
 “ picture so lately drawn by his own masterly pencil,
 “ in that volume* in which he has delineated the
 “ requisites and qualifications of the medical practi-
 “ tioner, displays the most exact portraiture of himself;

* Medical Ethics, &c.

“ and whilst he there depicted those excellencies of
 “ the medical character which he approved in theory,
 “ he unconsciously but described those which he every
 “ day exemplified in practice. Indeed, in that most
 “ valuable Treatise, which he expressly dedicated as
 “ a ‘ paternal legacy’ to a much-loved son, and which
 “ may now be regarded as his bequest to his bre-
 “ thren of the faculty, and to the public, he has left
 “ behind him a monument of professional integrity
 “ and honour, which will exhibit him to those of after-
 “ times, what his life and conduct have done to his
 “ contemporaries, one of the worthiest objects of their
 “ admiration and esteem.”

The love of *moral* science which Dr. Percival’s
 later writings conspicuously display, was of early
 origin; and though it was repressed during a consider-
 able period of his academical discipline, yet no sooner
 were the first difficulties of his profession overcome,
 than he indulged freely in the pursuits of his choice.
 The greater part of his leisure, which was never
 abundant, he devoted, for many years, to the study
 of Ethics and Theology. Nor is it improbable, that
 his partiality for the latter acquired early force from
 the investigations into which he was led by his inten-
 tion of entering the university of Oxford; a scheme,

which, it has already been observed, was for some time suspended, and afterwards relinquished, from religious scruples concerning *subscription*.——He delighted at all times to indulge in the contemplation of the rational and moral constitution of man, of his various duties, and his capacity for happiness and improvement; and seemed to derive a pleasure most congenial to his mind from the illustrations that were thus afforded him of the wisdom and beneficence of the divine government. Perhaps, indeed, in the retirement of the closet his speculations sometimes became too enlarged and too refined for the actual condition of mankind; and the benevolence of the philosopher might not always be corrected or subdued by the experience of the man. But even when his speculations were pursued thus far, they testified the uncommon clearness and delicacy of his perceptions, the wide range of his views, and the uniform elegance of his taste.

Neither the studies, however, nor the information of Dr. Percival, were confined to particular walks of knowledge. His claim to the title of a Scholar was by no means inconsiderable; and had not his intercourse with the writings of antiquity been interrupted by professional pursuits, in conjunction with the un-

fortunate failure of his eye-sight, he would probably have attained the consideration in classical learning which his early proficiency announced. Besides the elegance and purity of his English style, his compositions abound with those beauties which can be derived only from a diligent study of the ancient models. They abound too with other proofs of the variety of his acquisitions. His acquaintance both with ancient and modern history, with the classical writings and philosophic disquisitions of the best authors, is often incidentally displayed in his miscellaneous works. His moral treatises especially are furnished with historic details ; which the author has adduced for the purpose of exemplification, and which serve at the same time to illustrate and embellish the doctrines he is desirous to establish. This *mode* of inculcating moral principles, and truths of every kind, that are applicable to the conduct of life, Dr. Percival deemed the safest and most effective ; and it will not be denied, that he has pursued it with greater care and felicity, than any of the writers in our own language, who have aimed at the same method of instruction. On this subject I again refer with pleasure to the opinion of the writer already quoted.

“ In the several volumes of ‘ A Father’s Instructions,
 “ and Moral Differtations,’ which have appeared at
 “ at different periods through a space of twenty-five
 “ years; and which were conceived with the admirable
 “ design of exciting in the hearts of young persons
 “ a desire of knowledge, and a love of virtue; there
 “ is to be found as much of pure style, genuine feel-
 “ ing, refined taste, apt illustration, judicious enforce-
 “ ment, and pious reflection, as can easily be disco-
 “ vered within the same compass in any didactic
 “ composition. Perhaps it is not in the reach
 “ of human ingenuity to execute a work better
 “ adapted to its object; and certainly within the
 “ range of human selection there can be no object
 “ of higher importance, than that which the author
 “ held in view—the intellectual, moral, and religious
 “ improvement of the rising generation. This, in-
 “ deed, was an object always near to his thoughts.
 “ To this he directed the powers of his fancy, the
 “ stores of his memory, and the results of his learn-
 “ ing; and hence his invaluable productions, whilst
 “ they are intelligible and impressive to the young,
 “ are edifying to the mature, and interesting and
 “ delightful to all. In every sentiment the author is
 “ felt, because he speaks from the heart; in every

“ precept he persuades, because utility is his end; in
 “ every argument he convinces, because truth is his
 “ guide. The merit of these collective works can be
 “ duly appreciated by those only who have carefully
 “ perused their several parts; and of such readers, it
 “ may be safely pronounced, that not one capable of
 “ a relish for what is beautiful in writing, and just in
 “ thinking, has ever closed these volumes without
 “ finding his heart improved, his judgment rectified,
 “ and his taste refined.”

Active, however, and various as were the *talents*
 which Dr. Percival possessed, his claims to the regard
 of posterity will be deemed even more considerable,
 when “ the nobler parts of his character are contem-
 “ plated in the sanctuary of his *virtues*.” In the
 the judgment of those who were well acquainted
 with his conduct, it would appear, I am persuaded,
 no easy matter, to describe in terms too lively or
 unqualified, the singular purity and inflexible recti-
 tude of his nature. A constant command over
 the powers of his judgment, and a most perfect
 controul over all his passions, acquired by unre-
 mitting pains, seemed to qualify him for the habi-
 tual exercise of virtue, throughout the multiplied
 relations of his life. “ Possessing within himself,”

to use the language of a great writer, “ a salient living principle of generous and manly action,” his conduct was directed implicitly by the rule of his moral judgment, and conformed more perfectly with the standard of intrinsic excellence than is commonly observed even among the most virtuous of mankind. This independence of principle too appeared manifest in that dignity of exterior deportment, which, without effort or affectation, he invariably preserved.* Yet so eminent, at the same time, was the gentleness and the suavity of his temper, that those who were unacquainted with the nobler and rarer virtues which he possessed, readily paid the tribute of respect to these engaging qualities. “ *Nilil metus in vultu; gratia oris supererat; bonum virum facile crederes, magnum libenter.*” Perhaps it has hardly ever happened, that

* “ *De toutes les qualités des hommes,*” (says M. Neckar, in his admirable treatise, ‘ *De l’Importance des Opinions Religieuses,*’) “ *la plus rare, et la plus imposante, c’est l’élévation dans les pensées, dans les sentimens, et dans les manières; accord majestueux que la vérité seule peut entretenir, et que la moindre exagération, le plus petit dehors affecté, derange et fait disparaître. L’élévation ne ressemble point à l’orgueil, encore moins à la vanité; car une des beautés est de n’être jamais à la recherche des hommages des autres; l’homme doué d’une véritable élévation se place au dessus même de ses juges; il ne compte qu’avec lui même, il vit sur l’empire de sa conscience; et fier de la dignité d’un tel maître, il ne veut point d’autre dépendance.*”

nature and self-government have so happily conspired, as to form a character more consistent in its parts, more amiable in its energies, or more just and rational in its conduct.

To the investigation of *religious* truths Dr. Percival was accustomed to apply the same candid and patient spirit of enquiry, which he exercised in his various researches into Nature; and he has with equal justice and felicity exposed the danger of indulging a contrary disposition, wherever truth is the object of our pursuit. "Scepticism and credulity," he observes, "are equally unfavourable to the acquisition of knowledge: the latter anticipates, the former precludes all enquiry. One leaves the mind satisfied with error, the other with ignorance; and both magnify trifles into confirmations strong as sacred proofs. The fastidiousness of scepticism, by an instantaneous decision, rejects truth, combined with adventitious falsehood. The blindness of credulity adopts falsehood, even as a sanction to truth." In another place, speaking of infidel philosophers, he remarks, "Such degrading and unhappy notions often spring from a love of paradox, a passion for novel hypothesis, ambition to be victorious in subtle disputation, and a contempt for established autho-

" rity; accompanied for the most part with an im-
 " plicit submission to empirics in science, who dogma-
 " tize most when they assume the mask of scepticism.
 " To the successful pursuit of truth," he declares, (in
 language descriptive of himself,) " it is necessary to
 " bring a well-disciplined mind, modest and sober in its
 " views, and uninfluenced not only by vulgar, but
 " by philosophical prejudices; which are far more
 " dangerous, because more plausible and fascinating.
 " When subjects of theology are investigated, reve-
 " rence and humility should be associated with all
 " our reasonings."

It may be asserted, then, that piety towards God,
 and a deep sense of moral accountableness, were among
 the prevailing and active sentiments of Dr. Percival's
 mind. So intimately, in truth, were they blended
 with his habitual feelings and motives of conduct,
 that the dignity which he derived from them in the
 more important concerns of life, seemed inseparably
 attached even to his familiar actions. His views both
 of natural and revealed religion were of an elevated
 order; such as he conceived to accord with the in-
 structions of the Gospel, and the speculative conclu-
 sions of his reason. But his piety was without gloom,
 and his philosophy without any mixture of austerity.

The strain of seriousness which pervades his moral writings, obviously exhibits the characteristic tendency of his mind. The moral and theological dissertations which are contained in the volume of "*A Father's Instructions*," comprehend a general view of his opinions, together with an examination of some particular doctrines; whilst the beautiful and animated digressions of the same nature, which are annexed to his treatise on *Medical Ethics*, testify his unfading ardour; and will be read with peculiar interest, as the latest effusions of his mind on the favourite topics of his meditation.

The sentiments of an intimate observer and an able judge of Dr. Percival's moral attributes may once more be adduced. "Highly as this excellent man," he declares, "was to be admired and loved for his engaging manners, and his intellectual endowments; these sentiments are yet more forcibly excited by the exalted qualities which dignified and embellished his *moral nature*. These were the precious gems that shed around his character that lustre which made him a public light. From these did all his attainments derive their sterling value. To these were all his other qualifications rendered subservient; and from their pervading influence did he

“ acquire that secret charm which gave him an irre-
 “ fisible ascendant over the affections of all who
 “ knew him. A strict probity and an inviolable
 “ love of truth were, perhaps, the most conspicuous
 “ in the assemblage of these moral graces. From
 “ these, his whole conduct derived a purity and
 “ elevation, such as could spring only from a mind
 “ in which the finest sensibilities of virtue had ever
 “ remained unhurt by the consciousness of dishonour.
 “ It was delightful to behold a man distinguished in a
 “ profession, in which, whether truly or not, reli-
 “ gious scepticism has been supposed to prevail ; pro-
 “ minent in the walks of philosophy, which in latter
 “ times has too often but misled her votaries ; and
 “ honoured in all the literary circles of an age, whose
 “ peculiar pride it has been to undermine established
 “ opinions ; lending the whole weight and mo-
 “ ment of his name and talents to the maintenance
 “ of genuine religion, and the support of Christian
 “ virtues. Educated a Dissenter, he steadily retained
 “ the principles of rational dissent, without descend-
 “ ing to be a partizan. Solicitous upon all occa-
 “ sions to make the Scripture the interpreter and
 “ the test of religious truth, he had imbibed from
 “ the perusal of the sacred volume, an enlightened

“ familiarity with those great truths which must
 “ lie at the foundation of the creed of every sincere
 “ Christian. His religious tenets were therefore
 “ revered by the truly good and candid of all deno-
 “ minations; and by some of the most eminent
 “ divines, and worthiest prelates of the Established
 “ Church, his correspondence and friendly inter-
 “ course were highly esteemed, and his opinions not
 “ unfrequently cited and recommended.”

In the welfare of the State, and in political measures
 of almost every description, Dr. Percival was accus-
 tomed to indulge a lively interest; and on great occa-
 sions the situation of affairs, or the conduct of
 government, seemed to take a hold upon his feelings,
 deeper than is usual even among men more closely
 connected with public proceedings. He fully accorded
 with the sentiments of Mr. Burke, “ that when the
 “ affairs of the nation are distracted, private people
 “ are, by the spirit of the law, justified in stepping
 “ a little out of their ordinary spheres. They enjoy
 “ a privilege of somewhat more dignity and effect,
 “ than that of idle lamentation over the calamities of
 “ their country. They may look into them narrow-
 “ ly, they may reason upon them liberally, and may
 “ sometimes be of service to the cause of government.”

On one occasion only was Dr. Percival's pen employed on the subjects of political disquisition. But his Essay on Taxation may afford an example of the general tenor of his principles, and of his claim to the reputation of a temperate and constitutional Whig. Devotedly attached to the welfare of his country, he viewed with a watchful and even jealous eye any tendency towards an incroachment on the great charters of its privileges and happiness. He rejoiced in the possession of freedom, not that it might afford a latitude to political offences, or indulgence to the restless spirit of disobedience, but from a conviction of its powerful and beneficial aid in the advancement of our social nature. Firm in his principles, and moderate in his expectations, he turned with aversion from those schemes of innovation which a philosophic fancy may project, but which insatiable violence, at the signal of authority, may be roused to execute. Those excesses which have recently, and perhaps indelibly, polluted the name of Freedom, he regarded in their genuine forms of horror. But whilst he deprecated the calamities which have followed the licentiousness of French liberty, he lamented, in common with the more enlightened and calm spectators of those events, the permanent

injury which has been sustained to the cause of political reformation in all parts of the world.

The prudence of Dr. Percival in the ordinary business and intercourse of life was marked chiefly by a steady attention to the rule of equity and propriety. In his personal affairs, his commerce with the world was distinguished by the most unremitting spirit of liberality; and his private generosity was not unfrequently betrayed by the unsuspecting confidence which he indulged. In matters, however, of serious concern, his conduct was regulated by the standard of exact and scrupulous rectitude; and his caution in pursuing measures that might affect his own reputation or that of others in the smallest degree, was a conspicuous part of his character.—By this habitual prudence he conciliated to an uncommon degree the regard of those around him, and excited an universal sentiment of deference, which preserved him even from the contagion of party spirit. In the course of a long life of active usefulness, he had frequent occasion to reflect with satisfaction on the temperate and measured system which he had pursued; while he might derive some gratification from the frequent demand of his services as a candid and judicious moderator.

The personal frame of Dr. Percival was about the middle stature; but slender, and not adapted to any considerable exertions of strength. The delicacy of his constitution proscribed the violent or long-continued exercise of his bodily powers; so that he was seldom capable of enduring much fatigue.—His address was pleasing, and his countenance, especially on a first approach, bespoke in an eminent degree the inviting benevolence of his heart. Neither in public or private society was he embarrassed by unforeseen or untoward occurrences; his dexterity, on the contrary, in obviating unexpected difficulties, was singularly happy.—In the company of strangers, of his family, or friends, his conversation was alike cheerful, polite, and varied. A dignified affability, expressive of corresponding virtues, and improved by an habitual attention to the more elegant forms of intercourse, was the uniform attribute of his manner; whilst the congeniality of that manner with the temper and pursuits of the individual stamped upon it the most genuine character of simplicity. “*Tanta illi comitas in socios; visuque et auditu juxta venerabilis!*”

POSTSCRIPT.

IF the preceding narrative shall have served in any adequate degree to illustrate the *character* and *opinions* of its venerable Subject, the purpose of the writer will be fulfilled, and his hopes sufficiently rewarded. That the representation he has drawn will be recognized as the entire or perfect image of Dr. Percival's mind, he cannot presume to expect; sensible as he is, that if the habits of relationship may have afforded him an ample acquaintance with the circumstances of his subject, they may also have extended his views beyond the limit of disinterested judgment; or on the other hand, if they have given him the opportunity of nearer and more accurate observation,

they may have led him to the inexcusable error of magnifying unimportant details. He can assert, however, with confidence, that he has endeavoured to express in faithful language those sentiments which are deeply engraven on his own mind; and, that, however imperfect be the success of that endeavour, he shall secure the satisfaction of having gratified, for a laudable purpose, his feelings of filial veneration, “*et, in contemplatione vitæ per virtutem actæ, desiderium patris, solatiis honestis, tolerandi.*”

With respect to the *Correspondence* of Dr. Percival, which forms a part of the preceding Narrative, it may be proper to observe, that although his own Letters furnish an imperfect specimen of his talents and various qualifications as an epistolary writer; yet as they comprehend the most valuable or appropriate of those communications which accident has preserved, their publication has been deemed advisable; more especially, since the extensive correspondence which Dr. Percival maintained with persons of eminence in various departments, has diffused a very general opinion of the interest and value of his private communications. From such sources undoubtedly may have arisen the credit which he merited, by his skill in epistolary composition, a favourite

amusement of his leisure. But the fugitive and perishable nature of such compositions, and the scanty number of duplicates which Dr. Percival preserved by his amanuenses, have prevented the Editor from gratifying the public as amply as might be wished; and from effecting a purpose which he had confidently hoped,—of rendering the Subject of the narrative, in a great measure, his own Biographer.

In concluding these Memoirs of a life eminently laudable and useful, and of a character virtuous and accomplished beyond the degree which excites ordinary admiration, it is consolatory to record the testimonies of public esteem and private friendship, which attended the *loss* of the individual in whom they were united. The effusions of personal respect and affection which that melancholy event drew from a wide circle of acquaintance, furnished a pleasing proof, that, in the estimation of intimate observers, no man perhaps ever left behind him more lively memorials of his virtue. The public tributes of veneration offered to his memory, were equally disinterested and gratifying. But it is probable that those individuals only who pursued the steps of Dr. Percival from the active scenes of life to the retirement of domestic privacy, could be adequately acquainted with the purity

of his sentiments, the suavity of his temper, the wisdom and fortitude of his conduct; so true is it, in the language of the Roman writer, "*fuit ille vir*" "*cum foris clarus tum domi admirandus; neque rebus*" "*externis magis laudandus, quam institutis domesticis.*"

The following Inscription merits a place in these records, as a mingled testimony of public respect and private esteem. It is the production of the classical pen of Dr. Parr; and was originally designed for the Tablet which the Literary and Philosophical Society of Manchester has dedicated to the memory of Dr. Percival.

THOMAE . PERCIVAL

QUI . NON . SOLUM . AD . SOCIETATEM . MANCUNIENSEM

CONSTITUENDAM

CONSILIO . HORTATU . AUCTORITATE

INCUBUIT

SED . CONSTITUTAM

ANIMO . ERUDITO

SCRIPTIS . ELEGANTISSIMIS

SINGULARI . MORUM . COMITATE

MULTUM . ET . DIU . ORNAVIT

SODALES . EJUS . SUPERSTITES

HANC . MARMOREAM . TABELLAM

D. S. I.

F. CC.

APPENDIX.

NOTE (A) PAGE XXXV.

THE facts which relate to the Population, of the town and neighbourhood of Manchester, are so curious, that I am induced to insert in this place a concise statement of them, together with the remarks to which they gave rise. "At the close of the year 1772," says Dr. Percival, "an account was collected from every *country* chapel, both episcopal and dissenting, in the parish, of the baptisms and burials of that year. The former were found to amount to 401; the latter to 246; and there is a presumption that this is nearly the annual proportion of deaths in the parish of Manchester, *exclusive* of the town and township. For the number of burials in the whole parish was in the same year exactly 1,200; and it has been shewn, that the deaths in the town of Manchester, in one year with another 958. This sum being subtracted from 1,200, leaves a remainder (242) for the country, very nearly equal to 246; and if 13,786, the number of people in the parish, be divided by 246, it will appear that only 1 in 56, of the inhabitants, dies annually; whilst the yearly mortality in Manchester is 1 in 28. Such a striking disparity in the healthiness of a large town, and the country which surrounds it, granting it to be less than has been supposed, will scarcely be credited by those who

“ have paid no attention to inquiries of this nature; and it must
 “ afford matter of astonishment even to the physician and the philo-
 “ sopher, when he reflects, that the inhabitants of both live in the
 “ same climate, carry on the same manufactures, and are chiefly
 “ supplied with provisions from the same market. But his surprize
 “ will give way to concern and regret, when he observes the havoc
 “ produced in every large town, by luxury, irregularity, and in-
 “ temperance; the numbers that fall annual victims to contagious
 “ distempers, which never cease to prevail; and the pernicious in-
 “ fluence of confinement, uncleanness, and foul air, on the dimi-
 “ nution of life.”

It is obvious that the result of these and similar inquiries does not extend to a solution of the great question respecting the means of increasing or diminishing *national* population.

NOTE (B.) PAGE lviii.

*Extract of a Letter from BENJAMIN FRANKLIN, LL.D.
 to Dr. PERCIVAL, dated London, 1771.*

“ ON my return to London, I found your favour of the 16th of
 May. I wish I could, as you desire, give you a better
 explanation of the phenomenon in question, since you seem not
 quite satisfied with your own; but I think we want more and
 greater variety of experiments in different circumstances, to enable
 us to form a thoroughly-satisfactory hypothesis.—I will endeavour
 to explain to you what occurred to me when I first heard of the fact

“ I suppose it will be generally allowed, on a little consideration of the subject, that scarce any drop of water was, when it began to fall from the clouds, of a magnitude equal to that it has acquired when it arrives at the earth. The same of the several pieces of hail; because they are often so large and weighty, that we cannot conceive a possibility of their being suspended in the air, and remaining at rest there for any time, how small soever; nor do we conceive any means of forming them so large before their fall. It seems then, that each beginning drop and particle of hail receives continual addition in its progress downwards. This may be several ways; by the union of numbers in their course, so that what was at first only a descending mist becomes a shower; or by each particle, in its descent through air that contains a great quantity of dissolved water, striking against, attaching to itself, and carrying down with it, such particles of that dissolved water as happen to be in its way; or *attracting to itself such as do not lie directly in its course, by its different state, either with regard to common or electric fire*, or by all these causes united.

“ In the *first* case, by the uniting of numbers, larger drops might be made, but the quantity falling in the same space would be the same at all heights; unless, as you mention, the whole should be contracted in falling, the lines described by all the drops converging; so that what set out to fall from a cloud of many thousand acres, should reach the earth in perhaps a third of that extent; of which somewhat doubt.

“ In the *other* case, we have two experiments. 1. A dry glass bottle filled with very cold water will presently collect from the seemingly dry air that surrounds it, a quantity of water that shall cover its surface, and run down its sides; which perhaps is done by the power wherewith the cold water attracts the fluid, common air, that had been united with dissolved water in the air, and drawing that fire through the glass into itself, leaves the water on the outside. 2. An *electrified* body left in a room for some time will be more covered with dust than other bodies in the same room not electrified, which dust seems to be *attracted from the circumambient air*.

“Now we know, that the rain, even in our hottest days, comes from a very cold region. Its falling sometimes in the form of ice shews this clearly; and perhaps even the rain is snow or ice when it first moves downwards, though thawed in falling: and we *know that the drops of rain are electrified*. But those causes of addition to each drop of water, or piece of hail, one would think, could not long continue to produce the same effect; since the air through which the drops fall must soon be stripped of its previously dissolved water, so as to be no longer capable of augmenting them. Indeed very heavy showers of either are never of long continuance; but moderate rains often continue so long as to puzzle this hypothesis. So that upon the whole, I think, as I intimated before, that we are yet hardly ripe for making one.”

The philosophical reader may perhaps be of opinion, that the foregoing speculations tend rather to confirm than to invalidate the probability of Dr. Percival's hypothesis; especially as the writer has himself adopted the *electric* supposition of *convergency*, in order to complete his explanation.—By the obliging permission of the Bishop of Landaff, I annex the following very ingenious communication on the same subject, which his Lordship transmitted to Dr. Percival many years ago.

“*Trumpington, near Cambridge, July 12, 1774.*”

“I AM much obliged to you, not only for the papers which you have had the goodness to communicate to me by letter, but for your ingenious treatise *on the Poison of Lead*; which nothing but the extreme hurry of my affairs in the University could have prevented me from acknowledging sooner. With respect to *the different quantities of rain falling at different heights*, I once thought that the phenomenon might be illustrated by the following considerations. Let us suppose the earth to be a globe of rock salt, and to be covered with water to the height of five miles; and imagining

the water to be divided into sperical shells of equal thickneſſes, (ſuppoſe one hundred yards each,) it is clear to me that the firſt ſhell contiguous to the ſurface of the ſalt would contain a much greater quantity of ſalt in ſolution than the ſecond, the ſecond more than the third, the third than the fourth, and ſo on. For the water immediately contiguous to the ſalt would ſaturate itſelf; and from that circumſtance becoming ſpecifically heavier than the water at the diſtance of a mile, or a quarter of a mile, it would not, from the ordinary motion of the winds and tides, mix itſelf uniformly with the whole maſs of water. Now let us ſuppoſe all the diſſolved ſalt to be precipitated, and the precipitation to begin from the top; it is evident that the quantity of the precipitate will increaſe, not ſimply with the increaſe of the ſpace through which it has deſcended, but in a higher ratio, in aſmuch as the laſt ſhell through which it deſcends may be ſuppoſed to contain 50 or 100 times as much as the firſt. Again, inſtead of ſuppoſing the ſhells of water to be of the ſame density, and as ſuch capable of diſſolving equal quantities of ſalt, let them decreaſe in density in any high ratio, as their diſtance from the ſurface of the ſalt increaſes; and it will from that ſuppoſition alſo follow, that a much greater quantity of ſalt muſt be ſuſpended in the ſhell contiguous to the ſalt, than in any of the reſt.—You will readily perceive that theſe ſuppoſitions are wholly analogous to that of the air brooding over the ſurface of the earth; the lower ſhells of which will be, it ſhould ſeem, much more loaded with water than the higher, upon the *hypotheſis* that water is diſſolved in air, as ſalt in water. It was in ſome ſuch way as this that I endeavoured, about three years ago, in a letter to Dr. Heberden, to explain the phenomenon *you* have ſo much better illuſtrated. When I get a little leiſure from the buſineſs of my office, I intend to reſume my chemical ſtudies, and ſhall always be happy in hearing from you upon any ſubject touching natural knowledge.”

NOTE (C.) PAGE lxvii.

ON the 15th of May, 1780, Dr. Percival sustained the loss of a daughter, in the third year of her age; and on the 25th day of the same month died one of his sons, a year younger in age. His sentiments on this trying occasion are expressed in the following short communication to one of his most esteemed friends:—

“In my last letter, I expressed my sympathy in your late paternal sufferings. Soon, I fear, it will be my unhappy lot to experience the like myself. My youngest daughter, who is about the age of the one you lost, was attacked by the hooping-cough a fortnight ago. Violent pneumonic symptoms ensued, and these have terminated in a consumption of the lungs, accompanied with the strongest symptoms of hectic fever I ever saw in so young a subject. I have four other children indisposed. One has the hooping-cough severely.

“Farewell, my dear friend! Convinced as we both are of the rectitude, wisdom, and goodness of the Deity, I trust we have not now to learn gratitude for his favours, and acquiescence in his appointments.”

The following Inscriptions, dedicated by Dr. Percival to the memory of his Children, may justly be deemed admirable for their piety, simplicity, and pathos.

On Monday May the 15th, M. DCC. LXXX.

died, of the Hooping-Cough,

complicated with

Hætic Fever and Pulmonary Consumption,

MARIA PERCIVAL,

in the third year of her age.

She was interred at Warrington,

in the Chapel Yard,

on the 18th day of the same month.

Farewell, my beloved MARIA!

Afflictive long will be thy loss;

yet, sweet

the Memory of thy dawning Virtues.

Thy meek and gentle Spirit,

too tender for resistance, too sincere for art,

with no defence

save Innocence and Love,

might have suffered many a painful wound,

in the conflicts of

Human Life:

And,

THAT BEING,

The Dispensations of whose Providence

are ever

kind, and wise, and just,

has taken thee early

not prematurely

to

HIMSELF:

“FOR OF SUCH IS THE KINGDOM OF HEAVEN.”

On Thursday May the 25th, M.DCC.LXXX.

died,

Of the Hooping-Cough, and Acute Asthma,

EDWARD BAYLEY PERCIVAL,

in the second year of his age.

He

was interred on the following Sunday,

at Warrington,

in the same vault

with his Sister and inseparable companion.

Take back,

O! God

Thy dear, thy latest gift!

A Mother's Solace, and a Father's Hope!

Pity the parting pang

so soon renewed!

Forgive this Sigh

that faintly utters

"LET THY WILL BE DONE!"

NOTE (D.) PAGE lxxii.

THE following letters are inserted in this place, as a testimony of the gracious manner in which his Majesty was pleased to signify his acceptance of the Address of the Manchester Society.

From Dr. PERCIVAL to the Right Hon. WILLIAM PITT.

SIR,

"Manchester, Feb. 19, 1785.

"THE Literary and Philosophical Society of Manchester have a volume of Memoirs in the press, which is nearly completed; and they are ambitious to inscribe their first-fruits to the King. I am there-

fore commissioned to request your good offices with his Majesty, as our solicitor on this occasion. The papers to be published have been carefully selected from the inclosed list; and many of them have been delivered or transmitted by persons of distinguished rank in the republic of letters. You may therefore, I trust, be assured that the work will not disgracc the Royal Patronage. It gives me some pain to trouble you with any application, which may in the slightest degree interrupt your very important engagements at this interesting period of public business: but the Marquis of Lansdown, with his usual friendliness, informs me, that propriety requires I should write, either to the Secretary of State for the Home Department, or to you. And I am influenced to address myself, in the name of our Society, to Mr. Pitt, from the high respect I entertain for his character, as well as from the secret pride I feel in soliciting a favour from one to whom I should deem it a peculiar honour to be obliged.

“With the most cordial wishes for your health, happiness, and success, I have the honour to be, Sir, your faithful and obedient humble servant, &c.”

From the Right Hon. WILLIAM PITT to Dr. PERCIVAL.

SIR,

“Downing-Street, April 28.

“I Received the favour of your letter; and have in consequence taken an opportunity of laying before the King the request of the Literary and Philosophical Society of Manchester, that they may be permitted to inscribe a volume of their Memoirs to his Majesty; and I am happy to inform you that his Majesty has been graciously pleased to authorize me to signify his consent.

“I think myself much flattered by the manner in which this commission has been conveyed to me; and have the honour to be, with great respect, Sir, your most obedient and most faithful servant, &c.

From the Right Hon. WILLIAM PITT to Dr PERCIVAL.

SIR,

"Downing-Street, November, 1785.

"I HAVE received your favour of the 11th instant, and also the two copies of the Memoirs of the Literary and Philosophical Society; and agreeably to the wishes of the gentlemen, I have this day presented one of the copies to his Majesty, who was pleased to accept it very graciously.

"Permit me at the same time to request, that you will assure the Society that I feel very sensibly their polite attention to me upon the occasion; and that you will believe me to be, with great respect, Sir, your most obedient humble servant, &c."

NOTE (E.) PAGE lxxii.

THE following are extracts from some communications of M. Frossard, of Lyons, the ingenious and intelligent author of a work, entitled "*La Cause des Esclaves Nègrés, et des Habitans de la Guinée.*" The letters are addressed to Dr. Percival, and will be found to contain criticisms on "the Tribute to the Memory of M. de Polier," on the volumes of "A Father's Instructions," and other smaller pieces, which M. Frossard successively translated into the French language. Some complimentary and irrelevant passages are omitted.

(Translations.)

"Lyons, March 3, 1783.

"I Received by a friend, a few days ago, your Tribute to the Memory of Charles de Polier, esq. I read this little work with much pleasure, and have found it as just as it is elegant and pathetic.

Perceiving the design of your Society, in communicating the Eloge to me, I hasten to fulfil their wishes, by executing a translation of it.—The countryman, the companion, the friend of him whose loss you deplore ; I recognize in every feature of your description the delineation of truth. I observe with satisfaction the praises which you have conferred, and your estimation of the qualities of the heart above those of the understanding. M. de Polier is painted in colours the most natural, illustrating not only his mind, but your own. From this perusal, I cannot but imagine that I see and am acquainted with you. The value of knowledge, virtue, and modesty, is never so powerfully inculcated, as when they are exemplified in the character of the writer.

—— — “ I shall avail myself of an opportunity which conveys to England Dr. Blair’s volumes, to send you a few specimens of my *translation* of your eloquent Eloge ; &c. &c.

“ *Lyons, Aug. 1, 1783.*

“ I Received by my old and respected friend M***, the excellent work (“ A Father’s Instructions”) which you had the goodness to send me, and I perused it with avidity. There is nothing more justly interesting than to see a wife and tender parent devoting his leisure to the improvement of young minds ; and by a variety of instructive lessons, inspiring them with the love of truth, justice, and usefulness. You will reap the fruit of a system of education so rational and engaging ; and its value will be felt by your country, as well as by your family. I am desirous to transmit to my countrymen a treasure so precious, and defer the translation only till my completion of Dr. Blair’s Sermons.

“ The death of M. de Polier, the father, has changed the arrangement relative to your eloquent “ Tribute,” &c. Madame de Croufaz, the sister of your friend, had designed to translate her brother’s éloge ; but since the death of her father, she has begged me to send her the version that I had prepared, without delay. I obeyed her wishes, and received a most affecting letter in reply. She

informs me of additional losses which she has sustained, and of the weak state to which her afflictions have reduced her.

‘I have read (she says) and transcribed your translation of Dr. Percival’s éloge with a flood of tears, which will convince you of the impression it made on my mind. It has been read, and most deservedly admired, by every person of taste and judgment in Lausanne. I intended to acknowledge your favour, and inform you of our decision not to publish any of my brother’s papers. My weak health has been almost destroyed by anxieties, and I was scarcely able to recollect my ideas concerning my beloved and lamented brother, and to follow my late relatives to the grave, when I was assailed by new afflictions. * * *

‘Such, Sir, is the melancholy detail of the calamities with which our family has been overwhelmed. It has pleased GOD in his wisdom thus to afflict us; happy those whom he has taken to Himself! All our friends here have read the éloge; but since the death of our father we ourselves have relinquished the office of publishing it. Every one would have pardoned the tenderness and pride of the father of such a son; but in us it might be presumptuous to execute the task. If, however, the publication could be made, without our appearing forward in the work, I confess it would delight me.’

“To comply with the desire of this amiable woman, I have resolved, if the translation meet with your approbation, to join it to your “Instructions,” as a work of the same author.” * * *

“*London, Dec. 1784.*”

“I Hoped, even to this day, that my interesting journey to Manchester and Edinburgh would be accomplished before winter. But the snow which now covers the country, and the extreme cold, oblige me to defer till March the pleasure of your society, and the personal acknowledgment of your repeated kindness.

“Your letter and elegant “Moral and Literary Dissertations,” awaited my arrival in London. A few days afterwards I had the honour of being presented to the Queen; and in the course of our conversation, this amiable Princess enquired whether any Treatise

on Education had lately appeared. You will easily believe that I strongly recommended your works, as adapted equally to improve the heart and understanding of young persons. The Queen was unacquainted with them, and expressed her surprize that they had not been procured for her. She gave orders for them in consequence. I lent the Princeſſes your ſecond volume, which I had carried to London, and read to them the Socratic Diſcourſe on Truth. I was much thanked on my departure.

* * * “You muſt not expreſs your obligations to me for having tranſlated your intereſting works; it is to the public I render the ſervice.—Elementary books for young perſons are much wanted in France. Your’s preſent an excellent ſyſtem of morals, captivating in ſtyle, and the topics of diſquiſition. They ought to be made known in our language with every advantage; but the veil of tranſlation muſt inevitably conceal their beauties. I am ſolicitous to receive the laſt part, that the whole may be completed.

“Accept, dear Sir, the aſſurance of reſpect and attachment from him who moſt anxiously ſeeks your eſteem and friendſhip; and who has the honour to remain with much conſideration, &c. &c.”

NOTE (F.) PAGE clxxix.

IN his early youth Mr. James Percival diſplayed a vigour of underſtanding and clearneſs of apprehenſion, which are rarely evinced even in riper age. On quitting ſchool, he paſſed ſome time in the ſtudy of mathematics and natural ſcience under the guidance of an able maſter; and from his taſte and rapid proficiency in theſe purſuits, there is reaſon to believe that he might have arrived at emi-

nence, had he chosen to persevere in that line of application. In his eighteenth year he was placed under the private tuition of Dr. Aikin, who then resided at Yarmouth, and whose friendly and instructive intercourse he enjoyed for some time. At the close of this period a few months were occupied by a *tour* through some parts of Germany and Holland, terminated by a short residence at Leyden. On his return from the Continent, Mr. Percival proceeded to the University of Edinburgh, where he engaged with diligence and success in the studies of Medical science. From this place he transferred his residence to St. John's College, Cambridge; but becoming averse to the long period of delay which at that University is required for the degree of Doctor of Physic, he returned once more to Edinburgh; where he was engaged in completing the course of his Academical discipline,—when the fatal circumstance of his death happened, and the bright prospect of his maturing years vanished for ever!

The respect and affection which Dr. Percival cherished for the memory of his son, are expressed in two tributary inscriptions, (written in Latin;) one of which is engraved on his tomb-stone, in the burial-place of the Chapel of ease, Bristow-street, Edinburgh; the other is preserved as a family record, and testifies the high value which Dr. Percival entertained of his son's moral and intellectual endowments. The following are the concluding lines :

O! mi Fili honorande,
 quem, in sublime elatum,
 non lugere fas est,
 quando iterum te aspiciam?
 quandoque licebit
 tecum denuo quærere verum,
 arcana naturæ explorare,
 penetralia mentis recludere,
 et
 philosophiæ sacræ
 integros fontes accedere atque haurire,
 Summo Numine
 presente ac favente
 omne in ævum?

NOTE (G.) PAGE cci.

Copy of Dr. PERCIVAL's Communication to the Board of Health.

"January 7th, 1796.

"THE objects of the Board of Health are three-fold:

"I. To obviate the generation of diseases:

"II. To prevent the spreading of them by contagion:

"III. To shorten the duration of existing diseases, and to mitigate their evils, by affording the necessary aids and comforts to those who labour under them.

"Under the first head are comprehended,—The inspection and improvement of the general accommodations of the poor; the prohibition of such habitations as are so close, noisome, or damp, as to be incapable of being rendered tolerably salubrious; the removal of privies placed in improper situations; provision for white-washing and cleansing the houses of the poor, twice every year; attention to their ventilation, by windows with open casements, &c.; the inspection of cotton-mills, or other factories, at stated seasons, with regular returns of the condition, as to health, clothing, appearance, and behaviour of the persons employed in them; of the time allowed for their refreshment at breakfast and dinner; of the number of hours assigned for labour; and of the accommodations of those who are parochial apprentices, or who are not under the immediate

direction of their parents or friends; the limitation and regulation of lodging-houses, or the establishment of caravanseras for passengers, or those who come to seek employment unrecommended or unknown; the establishment of public warm and cold baths; provision for particular attention to the cleaning of streets which are inhabited by the poor, and for the speedy removal of dunghills, and every species of filth; the diminution, as far as is practicable, of other noxious effluvia, such as those which arise from the work-houses of the fell-monger, the yards of the tanner, and the slaughter-houses of the butcher; the superintendence of the several markets; with a view to the prevention of the sale of putrid flesh, or fish, and of unsound flour, or other vegetable productions.

Under the second general head are included,—The speedy removal of those who are attacked with symptoms of fever, from the cotton-mills, or factories, to the habitations of their parents or friends, or to commodious houses, which should be set apart for the reception of the sick in the different districts of Manchester; the requisite attentions to preclude unnecessary communications with the sick in the houses wherein they are confined, and to the subsequent cleansing and ventilation of their chambers, bedding, and apparel; and the allowance of a sufficient time for perfect recovery, and complete purification of their clothes, before they return to their homes, or mix with their companions in labour.

“ Under the third head are comprehended,—Medical attendance; the care of nurses; and supplies of medicine, wine, appropriate diet, fuel, and clothing.

“ I. Enquire into the powers of the committee of police, and whether they be not competent both to originate and effectuate the proposed reforms?

“ II. Or whether *aboard of health* might not with more propriety, because with more legal authority, be appointed by the committee of police, to act under their auspices, and to hold from time to time a communication with them?

“ III. Or might not a *board of health* be nominated by the magistrates of the quarter-sessions, and act under their auspices, in connection with the committee of police?”

*Copy of a Letter from Dr. HARGRETH, of Chester,
to Dr. PERCIVAL.*

“ MY DEAR FRIEND,

January 6th, 1806.

“ YOU desire me to communicate some observations on the best means of stopping the progress of the low fever, at present very Prevalent in Manchester, and its neighbourhood.

“ You may remember, that in the Chester Infirmary we have, for the last twelve years, received all infectious fever patients, that require our assistance, into the fever wards, one for each sex, appropriated to this purpose.

“ This institution arose from the speculations, which you know had engaged my attention, on the nature of contagion. Numerous facts having proved that a person liable to the small-pox was not infected by a patient in the distemper, when placed at a very little distance, I next considered the nature of the contagion, which produces putrid fevers;—I soon discovered that their infectious atmosphere was limited to much narrower extent than even the small-pox. So manifestly I observed this to be the case, that in a clean well-aired room, of a moderate size, the contagious poison is so much diluted with fresh air, that it very rarely produces the distemper, even in nurses exposed to all the putrid miasms of the breath, perspiration, fæces, &c. Whereas, in the close, dirty, and small rooms of the poor, the whole family generally catch the fever. Hence we may conclude, that in a well-aired and clean apartment, the air is seldom so fully impregnated with the poison as to acquire an infectious quality.

“ On these considerations, I ventured to propose the admission of typhous fevers into the attic story, on one side of our Infirmary, to be separated into two wards. From the experience of a dozen

years, I am warranted to maintain the safety of this measure, if conducted under very easy practicable regulations. During this period, it never was suspected that infection has been communicated to a single patient in other parts of the house.

“Farther, I maintain that an establishment of this kind is indispensably necessary in all Infirmarys, to preserve them from what is called the hospital fever. You may remember that I have collected a considerable number of cases to prove, that typhous contagion, in some instances, remains in the body many days, and even weeks, in a *latent* state, before the symptoms of fever commence. Patients ill of other disorders, are admitted into the Infirmary from infectious houses, where they have caught the poison. The fever begins *after* their admission, and frequently infects others in the same ward;—when there is not a due attention to fresh air and cleanliness; or when several patients, thus previously infected, are admitted into the same ward. But in the Chester Infirmary, every fever patient as soon as observed, is immediately removed into the fever wards, so as to preserve all the rest of the house perfectly free from contagion.

“During this war, Chester has been unusually exposed to the danger of putrid infectious fevers. Many new-raised regiments, coming from Ireland, with numerous recruits, taken out of jails, remained in Chester for a few weeks after their voyage. Great numbers of these soldiers, and their women, were ill of putrid fevers, and were immediately received into the fever wards of our Infirmary. If such contagious patients had been distributed in the public-houses, and poor lodging-houses, through this city, the consequences to many of our inhabitants must have been dreadful.

“By taking out of a house the first person who sickens of a fever, we preserve the rest of the family from infection, together with an indefinite number of their neighbours, who would otherwise catch the infection. At this very time, when the inhabitants of Manchester, and many other places, are afflicted with a fatal contagious epidemic, only two patients are now in our fever wards, and both convalescent: and the Apothecary to the Infirmary, who attends the out-poor of the whole city, informs me that he has now not a single fever patient under his care.

" Sometimes, but very feldom, our two fever wards have been somewhat crouded with patients. I should judge that about four or fix spacious wards might be sufficient for Manchester, though the inhabitants are much more populous, and perhaps more liable to fevers, from their unhealthy dwellings, occupations, &c.

" To one of your sagacious discernment, it would be superfluous to say that the observations above advanced are founded upon such numerous facts, that they must give conviction to every impartial inquirer, not only of the safety, but of the efficacy, of the proposed regulations.

" I am confident that our two fever wards do ten times more real good in the prevention of misery, than all the other parts of the Infirmary."

NOTE (H.) PAGE ccii.

[I]N the early part of his life, Mr. Pereival was destined for the profession of physic; and accordingly, after residing two years at St John's College, in the University of Cambridge, he proceeded to Edinburgh, where he attended the lectures of the Medical Professors. But his distaste for these pursuits was soon manifest, and he remained there during one session only. His preference for the clerical profession, which he had early indulged, began to increase in proportion as he relinquished other views; and he at length resolved on returning to Cambridge, where he pursued his theological and moral studies, without interruption, during three years. He proceeded to the degree of LL.B. in the year 1789; and shortly after received ordination from his diocesan the Bishop of Chester. About the same period he was nominated, by the obli-

ging friendship of the late Marquis of Waterford, one of his Lordship's chaplains; and was appointed by the Rev. Geoffry Hornby, rector of Winwick in Lancashire, one of the curates of that parish. In this retirement he continued for some time, experiencing on all occasions the liberal and active kindness of his patron. But a vacancy occurring in the church belonging to the Factory of British Merchants at St. Petersburg, he was induced to declare himself candidate for the office of Chaplain; and by the zealous exertions of several of his friends connected with that settlement, he succeeded in gaining the appointment. In consequence of this determination, he set sail from England, and arrived at St. Petersburg in September, 1792.

The integrity and the assiduity with which Mr. Percival discharged the various functions of his profession, were testified on more than one occasion, by the unsolicited marks of the Company's respect and liberality; and at the melancholy period of his decease, the Factory unanimously adopted the resolution of attending his remains to the grave, and bearing the charge of his public interment. An account of this ceremony, which was transmitted from St. Petersburg, states, that 'eight of the principal gentlemen of the Factory were pall-bearers; and his corpse was followed to the place of burial by upwards of one hundred and fifty of his countrymen, with heavy hearts. A neat plain stone,' it is added, 'marks where one of the best men that ever died in this country lies.'

A
FATHER'S INSTRUCTIONS;

ADAPTED TO
DIFFERENT PERIODS OF LIFE,

FROM
YOUTH TO MATURITY:

AND DESIGNED TO PROMOTE
THE LOVE OF VIRTUE;
A TASTE FOR KNOWLEDGE;

AND ATTENTIVE OBSERVATION OF
THE WORKS OF NATURE.

QUID DULCIUS HOMINUM GENERI A NATURA DATUM EST,
QUAM SUI CUIQUE LIBERI?

CICERO.

TO THE
RIGHT HONOURABLE
THE
COUNTESS OF STAMFORD;

AN AMIABLE PATTERN OF
FILIAL PIETY, CONJUGAL AFFECTION,
AND MATERNAL LOVE;

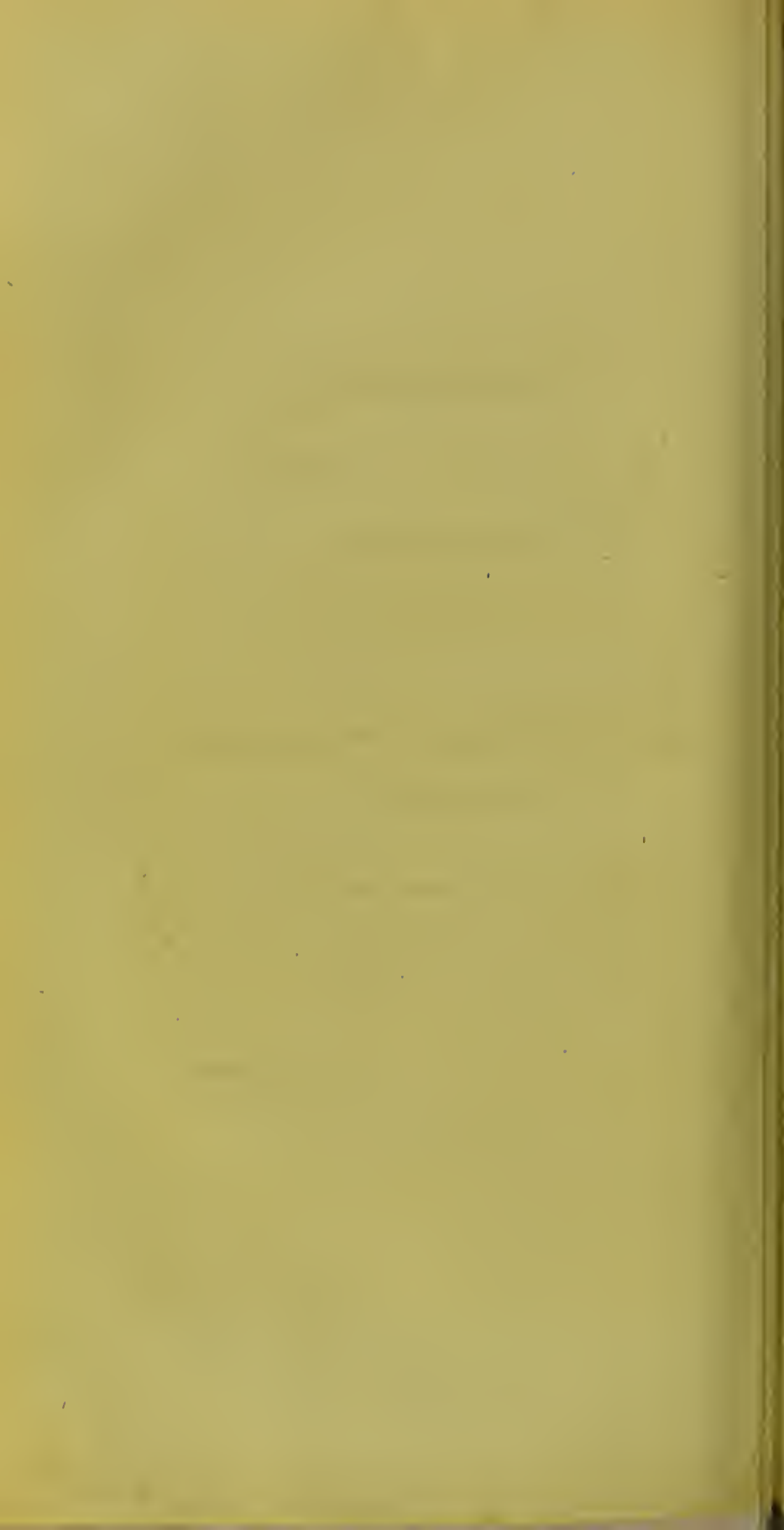
THESE
MORAL TALES AND REFLECTIONS

ARE INSCRIBED,

AS
A TRIBUTE OF ESTEEM AND RESPECT,

BY HER LADYSHIP'S
MOST FAITHFUL AND OBEDIENT SERVANT,

THE AUTHOR.



TO

T. B. P.—A. P.—F. P.—J. P.

&c.



MY DEAR CHILDREN,

THE little present, which is now offered to your acceptance, if it have no other value, will at least evince the sincerity and warmth of my affection for you. It will shew that you have been the objects of my fondest attention, and tenderest solicitude. The bustle of the town and the anxieties of an active profession have, indeed, necessarily diverted my thoughts, and at times excluded your image from my mind; but, like the bird which has been hunted from her nest, my heart has soon returned to the place where all its pleasing cares are centered. In our delightful retirement at *Hart-Hill*, every thing around me has conspired to suggest ideas of your health, your happiness, or improvement. The setting sun,

the shady tree, the whispering breeze, or the fragrant flower, have alike furnished some tale or analogy, which has been applied to your instruction.

When you recollect these Lessons of Wisdom and Virtue, I flatter myself you will associate with them the paternal endearments, with which they were delivered; and that I shall live with honour in your memories, when forgotten by the world, and mouldering in the dust. Such immortality I am more ambitious to obtain, than all the fame which learning or philosophy bestows.

Adieu! my dear children. May you be wise, virtuous, and happy! And hereafter may we meet, to part no more, in those regions of the blessed, where our knowledge and felicity will be for ever increasing; and where we shall enjoy together the glorious presence of our common Father, the Parent of the universe!

THOMAS PERCIVAL.

HART-HILL, *near* MANCHESTER,
August 1, 1775.

THE PREFACE.

AS the following Tales and Reflections will fall into other hands, besides those of the author's children, for whose use they were solely intended, it may be proper to acquaint the reader, that three objects of instruction have been principally kept in view. The first and leading one is to refine the feelings of the heart, and to inspire the mind with the love of moral excellence. And surely nothing can operate more forcibly, than striking pictures of the beauty of virtue, and the deformity of vice; which at once convince the judgment, and leave a lasting impression on the imagination. Dry precepts are little attended to, and soon forgotten;* and if inculcated with severity, they produce in youth an aversion to every subject of serious reflection; teaching them, as Erasmus justly observes, *virtutem simul odisse et nosse*.

The second design of this little work is to awaken curiosity, to excite the spirit of inquiry, and to convey, in a lively and entertaining manner, a knowledge of the works of GOD. On this account, a strict

* Longum iter per precepta; breve et efficax per exempla.

attention has been paid to truth and nature. No improbabilities are related; and most of the narrations are conformable to the usual course of things, or derived from the records of history.

The third end proposed is to promote a more early acquaintance with the use of words and idioms. These being only the arbitrary marks of our ideas, such as are most proper and expressive may be learned with no less facility than the vulgar and familiar forms of speech.

It will be acknowledged that these are highly-interesting and important objects; but the attainment of them must depend upon the attention of the learner, and the capacity of his parent or tutor to explain the terms, point out the analogies, and enforce the reflections which are here delivered. To the younger pupil, therefore, every tale that is suited to his years, should be made a distinct lesson; and a reasonable time allotted for the fullest illustration of it: and when the words, the subject, and the moral are clearly understood, his curiosity concerning whatever may be connected with or suggested by them, should be gratified and encouraged.

Such an early exertion of almost every faculty of the mind cannot fail to enliven the imagination, quicken the apprehension, enlarge the understanding, and give strength and solidity to the judgment. And these are the most valuable advantages, which can be derived from the completest education. For half of what we learn in youth is soon lost in oblivion; and

serves only for the exercise and improvement of our capacities. So limited, indeed, are the powers of memory, that every man of letters may apply to himself, what Dr. Bentley said of Dr. Gooch, with a pride disgraceful to learning, *I have FORGOTTEN more knowledge than he POSSESSES.*

The composition of Themes generally forms a part of the system of education in public schools. But the task is always irksome to boys, and seldom well executed by them; because a grave, didactic, and methodical discourse is not suited to their taste and genius. The writing of tales and fables, with moral reflections, might perhaps be a more useful and entertaining exercise; as it would afford a greater latitude for invention, would better display the powers of imagination, and would produce the happy talent of relating familiar and trivial occurrences with ease and elegance.

No attention has been paid to system in the arrangement of the articles contained in this volume. They are placed in the order in which they were written; and they were written at various times, as leisure allowed, or as the subjects of them were suggested, by family incidents, and other fortuitous circumstances. But though the tales are severally adapted to certain ages and occasions, it is hoped that their utility will not be confined within such precise and narrow limits. The amusements and instructions, even of early youth, are reviewed in manhood with satisfaction and advantage. And as the

same objects at different periods of life excite different ideas and reflections, the lessons, which are comprehensible to an intelligent boy of ten, may furnish new matter to him at twenty, and be interesting to others of every age.*

Perhaps some apology may be thought necessary for the publication of a work, in many respects of a private nature, and professedly written by a parent for the instruction only of his own children. The author chooses not to plead, though he might with truth, the solicitation of his most judicious friends, who have honoured his undertaking with their approbation. He relies on the candour of the public; conscious that he is influenced by no other motive than a sincere desire to do good. And he flatters himself that precepts which have flowed from the heart, will reach the heart, and produce impressions on the tender minds of youth, not to be expected from the wisest maxims, delivered with coldness and indifference.

* "I read in Livy," says Montaigne, "what another man does not; and Plutarch read in him what I do not."

A

FATHER'S INSTRUCTIONS.

PART I.

Hæc scripsi, non Otii Abundantia, sed Amoris erga te.

CIC. EPIST.

IDLENESS AND IRRESOLUTION.

HORACE, a celebrated Roman poet, relates, that a countryman, who wanted to pass a river, stood loitering on the banks of it, in the foolish expectation that a current so rapid would soon discharge its waters. But the stream still flowed, increased, perhaps, by fresh torrents from the mountains; and it must for ever flow, because the sources from which it is derived are inexhaustible.

Thus the *idle and irresolute youth* trifles over his books, or wastes in play his precious moments; deferring the task of improvement, which at first is easy to be accomplished, but which will become more and more difficult, the longer it be neglected.

CRUELTY TO INSECTS.

MR. MELMOTH, in one of his elegant letters, informs his friend, that the snails have had more than their share of his peaches and nectarines this season; but that he deems it a sort of cruelty to suffer them to be destroyed. It seems to be his opinion, that it is no less inhuman to crush to death a harmless insect, whose only offence is, that he eats the food which nature has provided for his sustenance, than it would be to kill a more bulky creature for the same reason. For the sensations of many insects are at least as exquisite as those of animals of more enlarged dimensions. The millepedes rolls itself round upon the slightest touch; and the snail draws in her horns upon the first approach of the hand. Such instances of sensibility certainly confirm the observation of our inimitable Shakespeare, who teaches us that

—— “ the poor beetle which we tread upon,
 “ In corporal sufferance feels a pang as great
 “ As when a giant dies.”

But whilst we encourage these amiable feelings of the heart, we must not forget that humanity itself may be carried to an unreasonable and even ridiculous extreme. Mr. Bayle relates that Bellarmine, a Romish saint, patiently suffered the fleas, and other vermin, to prey upon him. *We shall have heaven,* said he, *to reward us for our sufferings, but these poor creatures have only the enjoyment of the present life.*

AFFECTION TO PARENTS.

AN amiable youth was lamenting, in terms of the sincerest grief, the death of a most affectionate parent. His companion endeavoured to console him by the reflection, that he had always behaved to the deceased with duty, tenderness, and respect. So I thought, replied the youth, whilst my parent was living; but now I recollect, with pain and sorrow, many instances of disobedience and neglect, for which, alas! it is too late to make atonement.

TAKING OF BIRD-NESTS.

I HAVE found out a gift for my fair;
 I have found where the wood-pigeons breed.
 But let me that plunder forbear!
 She will say 'tis a barbarous deed.

For he ne'er can be true, she averr'd,
 Who can rob a poor bird of its young.
 And I lov'd her the more, when I heard
 Such tendernefs fall from her tongue.

I have heard her with sweetnefs unfold,
 How that pity was due to a dove;
 That it ever attended the bold;
 And she call'd it the sister of love.

SHENSTONE.

ON THE SAME.

A BOY, who was a great destroyer of nests, had carefully preserved one, that he might enjoy the cruel pleasure of confining in a cage the poor birds, who had the same natural right to liberty with himself. A hungry cat discovered the nest, and devoured

the unfeathered brood. The boy bewailed his loss, and vowed revenge upon the cat; not reflecting on the many nests which he had *wantonly plundered*, whilst the cat was impelled, by the dictates of nature, to satisfy a *craving appetite*.

TENDERNESS TO MOTHERS.

MARK that parent hen, said a father to his beloved son. With what anxious care does she call together her offspring, and cover them with her expanded wings. The kite is hovering in the air, and disappointed of his prey, may perhaps dart upon the hen herself, and bear her off in his talons.

Does not this sight suggest to you the tenderness and affection of your mother? Her watchful care protected you in the helpless period of infancy, when she nourished you with her milk, taught your limbs to move, and your tongue to lip its unformed accents. In childhood she has mourned over your little griefs; has rejoiced in your innocent delights; has administered to you the healing balm in sickness; and has instilled into your mind the love of truth, of virtue, and of wisdom. Oh! cherish every sentiment of respect for such a mother. She merits your warmest gratitude, esteem, and veneration.

FOLLY OF CRYING ON TRIFLING OCCASIONS.

A LITTLE girl, who used to weep bitterly for the most trifling hurt, was one day attacked by a furious

dog. Her cries reached the servants of the family; but they paid little attention to what they were so much accustomed to hear. It happened, however, very fortunately, that a countryman passed by, who, with great humanity, rescued the child from the devouring teeth of the dog.

INTEMPERANCE.

CYRUS, when a youth, being at the court of his grandfather Astyages, undertook one day to be the cup-bearer at table. It was the duty of this officer to taste the liquor before it was presented to the king. Cyrus, without performing this ceremony, delivered the cup in a very graceful manner to his grandfather. The king reminded him of his omission, which he imputed to forgetfulness. No, replied Cyrus, I was afraid to taste, because I apprehended there was poison in the liquor; for not long since, at an entertainment which you gave, I observed that the lords of your court, after drinking of it, became noisy, quarrelsome, and frantic. Even you, Sir, seemed to have forgotten that you were a king.

XENOPHON.

CRUELTY PUNISHED.

A PACK of ravenous fox-hounds were half starved in their kennel, to render them more furious and eager in the chase; and were severely lashed every day by a merciless keeper, that they might be disciplined to the strictest observance of his looks and

commands. It happened that this petty tyrant entered the kennel without his scourge. The dogs observed his defenceless state; and instantly flying upon him, at once satiated their hunger and revenge by tearing him to pieces.

Whilst you pity the unhappy fate of the keeper, lament that, in a civilized country, such cruelties should be exercised, as to give occasion to it.

LIBERALITY.

YOU have seen the husbandman *scattering* his seed upon the furrowed ground. It springs up, is gathered into his barns, and crowns his labours with joy and plenty. Thus the man who distributes his fortune with generosity and prudence, is amply repaid by the gratitude of those whom he obliges, by the approbation of his own mind, and the favour of GOD.

THE PERT AND THE IGNORANT PRONE TO RIDICULE.

A GENTLEMAN, of a grave deportment, was busily engaged in blowing bubbles of soap and water, and was attentively observing them, as they expanded and burst in the sunshine. A pert youth fell into a fit of loud laughter, at a sight so strange, and which shewed, as he thought, such folly and insanity. Be ashamed, young man, said one who passed by, of your rudeness and ignorance. You now behold the greatest philosopher of the age, Sir Isaac Newton,

investigating the nature of light and colours, by a series of experiments, no less curious than useful, though you deem them childish and insignificant.

COMPASSION TO THE POOR.

PITY the sorrows of a poor old man,
Whose trembling limbs have borne him to your door,
Whose days are dwindled to the shortest span;
Oh! give relief, and Heaven will bless your store.

These tatter'd clothes my poverty bespeak,
These hoary locks proclaim my lengthen'd years;
And many a furrow in my grief-worn cheek
Has been the channel to a flood of tears.

Yon house, erected on the rising ground,
With tempting aspect drew me from my road;
For Plenty there a residence has found,
And Grandeur a magnificent abode.

Hard is the fate of the infirm and poor!
Here, as I crav'd a morsel of their bread,
A pamper'd menial drove me from the door,
To seek a shelter in an humbler shed.

Oh! take me to your hospitable dome!
Keen blows the wind, and piercing is the cold!
Short is my passage to the friendly tomb,
For I am poor and miserably old.

Should I reveal the sources of my grief,
If soft humanity e'er touch'd your breast,
Your hands would not withhold the kind relief,
And tears of pity would not be repress'd.

Heaven sends misfortunes; why should we repine?
'Tis Heaven has brought me to the state you see;
And your condition may be soon like mine,
The child of sorrow, and of misery.

A little farm was my paternal lot,
 Then like the lark I sprightly hail'd the morn;
 But ah! oppression forc'd me from my cot,
 My cattle dy'd, and blighted was my corn.

My daughter, once the comfort of my age,
 Lur'd by a villain from her native home,
 Is cast abandon'd on the world's wide stage,
 And doom'd in scanty poverty to roam.

My tender wife, sweet soother of my care!
 Struck with sad anguish at the stern decree,
 Fell, ling'ring fell, a victim to despair,
 And left the world to wretchedness and me.

Pity the sorrows of a poor old man,
 Whose trembling limbs have borne him to your door,
 Whose days are dwindled to the shortest span;
 Oh! give relief, and Heaven will bless your store.

THE SPEAKER, BY DR. ENFIELD.

PARENTAL AFFECTION.

THE white bear of Greenland and Spitzbergen is considerably larger than the brown bear of Europe, or the black bear of North-America. This animal lives upon fish and seals, and is not only seen upon land in the countries bordering on the North Pole, but often on floats of ice, several leagues at sea. The following relation is extracted from the *Journal of a Voyage, for making Discoveries towards the North Pole*.

Early in the morning, the man at the mast-head of the Carcase gave notice that three bears were making their way very fast over the ice, and that they were directing their course towards the ship. They had, without question, been invited by the scent of

the blubber of a sea-horse, killed a few days before, which the men had set on fire, and which was burning on the ice at the time of their approach. They proved to be a she-bear and her two cubs; but the cubs were nearly as large as the dam. They ran eagerly to the fire, and drew out from the flames part of the flesh of the sea-horse, that remained unconsumed, and ate it voraciously. The crew from the ship threw great lumps of the flesh of the sea-horse, which they had still left, upon the ice, which the old bear fetched away singly, laid every lump before her cubs as she brought it, and dividing it, gave each a share, reserving but a small portion to herself. As she was fetching away the last piece, they levelled their muskets at the cubs, and shot them both dead; and in her retreat they wounded the dam, but not mortally.

It would have drawn tears of pity from any but unfeeling minds, to have marked the affectionate concern expressed by this poor beast, in the last moments of her expiring young. Though she was sorely wounded, and could but just crawl to the place where they lay, she carried the lump of flesh she had fetched away, as she had done others before, tore it in pieces, and laid it down before them; and when she saw that they refused to eat, she laid her paws first upon one, and then upon the other, and endeavoured to raise them up: all this while it was pitiful to hear her moan. When she found she could not stir them, she went off, and when she had gotten at some distance,

looked back and moaned; and that not availing her to entice them away, she returned, and smelling round them, began to lick their wounds; she went off a second time, as before; and having crawled a few paces, looked again behind her, and for some time stood moaning. But still her cubs not rising to follow her, she returned to them again, and with signs of inexpressible fondness, went round one, and round the other, pawing them and moaning. Finding at last that they were cold and lifeless, she raised her head towards the ship, and growled a curse upon the murderers; which they returned with a volley of musket-balls. She fell between her cubs, and died, licking their wounds.

Can you admire the maternal affection of the bear, and not feel in your heart the warmest emotions of gratitude, for the stronger and more permanent tenderness, you have so long experienced from your parents?

THE FALLACY OF EXTERNAL APPEARANCE.

IS there any hidden beauty, said Alexis to Euphronius, in that dusky ill-shaped stone, which you examine with so much attention? I am admiring the wonderful properties, not the beauty, replied Euphronius, which it possesses. It is by means of this stone that the mariner steers his trackless course through the vast ocean; and without it the spices of the East, the mines of Peru, and all the luxuries which

commerce pours into Europe, would for ever have remained unknown. The curiosity of Alexis was excited, and he was impatient to learn in what wonderful manner such advantages could be derived from a substance apparently of so little value. This magnet or loadstone, (for it is known by both names) said Euphronius, imparts to iron the property of settling itself, when nicely balanced, in a direction nearly North and South. The sailor is, therefore, furnished with an unerring guide in the midst of the ocean: for when he faces the North, the East and West are readily ascertained, the former lying to his right, and the latter to his left hand; and from these several points, the subdivisions of the mariner's compass are formed. The figure of a star, which you so often draw upon paper, will give you a clear idea of the compass. Make yourself a master of it; and from the present instance of your want of knowledge, learn a becoming modesty in the judgments, which you form concerning the productions of nature. The whole creation is the workmanship of an Omnipotent Being: and though we cannot always trace the marks of harmony, beauty, or usefulness; yet doubtless to the eye of a superior intelligence, every part of it displays infallible wisdom, and unbounded goodness,

SELFISH SORROW REPROVED.

IT was a holiday in the month of June, and Alexis had prepared himself to set out, with a party of his

companions, upon a little journey of pleasure. But the sky lowered, the clouds gathered, and he remained for some time in anxious suspense about his expedition; which at last was prevented by heavy and continued rain. The disappointment overpowered his fortitude; he burst into tears, lamented the untimely change of weather, and sullenly refused all consolation.

In the evening, the clouds were dispersed, the sun shone with unusual brightness, and the face of nature seemed to be renewed in vernal beauty. Euphronius conducted Alexis into the fields. The storm of passion in his breast was now stilled; and the serenity of the air, the music of the feathered songsters, the verdure of the meadows, and the sweet perfumes which breathed around, regaled every sense, and filled his mind with peace and joy.

Don't you remark, said Euphronius, the delightful change which has suddenly taken place in the whole creation? Recollect the appearance of the scene before us yesterday. The ground was then parched with a long drought; the flowers hid their drooping heads; no fragrant odours were perceived; and vegetation seemed to cease. To what cause must we impute the revival of nature? To the rain which fell this morning, replied Alexis, with a modest confusion. He was struck with the selfishness and folly of his conduct; and his own bitter reflections anticipated the reproofs of Euphronius.

HONESTY AND GENEROSITY.

A Poor man, who was door-keeper to a house in Milan, found a purse which contained two hundred crowns. The man who had lost it, informed by a public advertisement, came to the house, and giving sufficient proof that the purse belonged to him, the door-keeper restored it. Full of joy and gratitude, the owner offered his benefactor twenty crowns, which he absolutely refused. Ten were then proposed, and afterwards five; but the door-keeper still continuing inexorable, the man threw his purse upon the ground, and in an angry tone cried, "I have lost nothing, nothing at all, if you thus refuse to accept of a gratuity." The door-keeper then consented to receive five crowns, which he immediately distributed amongst the poor.

ROLLIN.

A GENEROUS RETURN FOR AN INJURY.

WHEN the great Condé commanded the Spanish army, and laid siege to one of the French towns in Flanders, a soldier being ill-treated by a general officer, and struck several times with a cane, for some disrespectful words he had let fall, answered very coolly, that he should soon make him repent of it. Fifteen days afterwards, the same general officer ordered the colonel of the trenches to find a bold and intrepid fellow to execute an important enterprise, for which he promised a reward of a hundred pistoles.

The foldier we are ſpeaking of, who paſſed for the braveſt in the regiment, offered his ſervice, and going with thirty of his comrades, which he had the liberty to make choice of, he diſcharged a very hazardous commiſſion with incredible courage and good fortune. Upon his return, the general officer highly commended him, and gave him the hundred piſtoles which he had promiſed. The foldier preſently diſtributed them amongſt his comrades, ſaying, he did not ſerve for pay, and demanded only that, if his late action ſeemed to deſerve any recompence, they would make him an officer. And now, ſir, adds he to the general, who did not know him, I am the foldier whom you abuſed ſo much fifteen days ago, and I then told you, I would make you repent of it. The general, in great admiration, and melting into tears, threw his arms around his neck, begged his pardon, and gave him a commiſſion that very day.

ROLLIN.

WE TOO OFTEN JUDGE OF MEN BY THE
SPLENDOUR, AND NOT BY THE MERIT
OF THEIR ACTIONS.

ALEXANDER demanded of a pirate, whom he had taken, by what right he infeſted the ſeas? By the ſame right, replied he boldly, that you enſlave the world. But I am called a robber, becauſe I have only one ſmall veſſel; and you are ſtiled a conqueror, becauſe you command great fleets and armies.

CICERO.

SILENCE AND RESERVE REPROVED.

SOPHRON* was frequently the companion of Euphronius, in his various journeys. He was a youth of observation, but indulged too much a natural reserve of temper. His cousins complained, that he who so often enjoyed amusement himself, should contribute so little to the general entertainment of the family. At first they intended to petition Euphronius to carry him no more abroad; but a good-natured stratagem answered better the purpose of reproof. They agreed that each should pursue, for a few days, a conduct similar to that of Sophron. One visited the magnificent museum of Mr. Lever, at Alkrington; another went to a very diverting comedy; and a third sailed with a party upon the Duke of Bridgwater's canal, and viewed all the wonders of that stupendous undertaking. But when they returned home, the cheerful communications of friendship were suppressed; and the usual eagerness to disclose all which they had seen, was converted into silence and reserve. No social converse enlivened the evening hours, and the sprightliness of youth gave place to mute solemnity. Sophron remarked the change with surprize and solicitude. He felt the loss of that gaiety and unreserved intercourse, which he seldom promoted, but of which he loved to participate. And when the design of his cousins was explained to him, he candidly acknowledged, and promised to amend, his fault.

* The Author's nephew.

CRUELTY TO INSECTS.

A Certain youth indulged himself in the cruel entertainment of torturing and killing flies. He tore off their wings and legs, and then watched, with pleasure, their impotent efforts to escape from him. Sometimes he collected a number of them together, and crushed them at once to death; glorying, like many a celebrated hero, in the devastation he committed. Alexis remonstrated with him, in vain, on this barbarous conduct. He could not persuade him to believe that flies are capable of pain, and have a right, no less than ourselves, to life, liberty, and enjoyment. The signs of agony, which, when tormented, they express, by the quick and various contortions of their bodies, he neither understood, nor would attend to.

Alexis had a microscope; and he desired his companion, one day, to examine a most beautiful and surprising animal. Mark, said he, how it is studded from head to tail with black and silver, and its body all over beset with the most curious bristles! The head contains a pair of lively eyes, encircled with silver hairs; and the trunk consists of two parts, which fold over each other. The whole body is ornamented with plumes and decorations, which surpass all the luxuries of dress in the courts of the greatest princes. Pleased and astonished with what he saw, the youth was impatient to know the name and properties of this wonderful animal. It was withdrawn from the magnifier; and when offered to his naked eye, proved

to be a poor fly, which had been the victim of his wanton cruelty.

THE HONOUR AND ADVANTAGE OF A CONSTANT ADHERENCE TO TRUTH.

PETRARCH, a celebrated Italian poet, who flourished about four hundred years ago, recommended himself to the confidence and affection of Cardinal Colonna, in whose family he resided, by his candour, and strict regard to truth. A violent quarrel occurred in the household of this nobleman, which was carried so far, that recourse was had to arms. The Cardinal wished to know the foundation of this affair; and that he might be able to decide with justice, he assembled all his people, and obliged them to bind themselves, by a most solemn oath on the Gospels, to declare the whole truth. Every one, without exception, submitted to this determination; even the Bishop of Luna, brother to the Cardinal, was not excused. Petrarch, in his turn, presenting himself to take the oath, the Cardinal closed the book, and said, "*as to you, Petrarch, your word is sufficient.*"*

A story similar to this is related of Zenocrates, an Athenian philosopher, who lived three hundred years before CHRIST, and was educated in the school of Plato. The people of Athens entertained so high an opinion of his probity, that one day when he approached the altar, to confirm by an oath the

* See the Life of Petrarch, elegantly translated by Mrs. Dobson.

truth of what he had asserted, the judges unanimously declared his word to be sufficient evidence.

SLOTH CONTRASTED WITH INDUSTRY.

THE Sloth is an animal of South-America; and is so ill-formed for motion, that a few paces are often the journey of a week; and so indisposed to move, that he never changes his place but when impelled by the severest stings of hunger. He lives upon the leaves, fruit, and flowers of trees, and often on the bark itself, when nothing besides is left for his subsistence. As a large quantity of food is necessary for his support, he generally strips a tree of all its verdure in less than a fortnight; and being then destitute of food, he drops down, like a lifeless mass, from the branches to the ground. After remaining torpid some time, from the shock received by the fall, he prepares for a journey to some neighbouring tree, to which he crawls with a motion almost imperceptible. At length arrived, he ascends the trunk, and devours with famished appetite whatever the branches afford. By consuming the bark, he soon destroys the life of the tree; and thus the source is lost, from which his sustenance is derived.

Such is the miserable state of this slothful animal. How different are the comforts and enjoyments of the industrious Beaver! This creature is found in the northern parts of America; and is about two feet long, and one foot high. The figure of it somewhat resembles that of a rat. In the months of June and

July, the beavers assemble, and form a society, which generally consists of more than two hundred. They always fix their abode by the side of a lake or river; and in order to make a dead water above and below, they erect, with incredible labour, a dam or pier, perhaps fourscore or a hundred feet long, and ten or twelve feet thick at the base. When this dike is completed, they build their several apartments, which are divided into three stories. The first is beneath the level of the mole, and is for the most part full of water. The walls of their habitations are perpendicular, and about two feet thick. If any wood project from them, they cut it off with their teeth, which are more serviceable than saws: and by the help of their tails, they plaister all their works with a kind of mortar, which they prepare of dry grafs and clay, mixed together. In August or September they begin to lay up their stores of food; which consist of the wood of the birch, the plane, and of some other trees. Thus they pass the gloomy winter in ease and plenty.

These two American animals, contrasted with each other, afford a most striking picture of the blessings of industry, and the penury and wretchedness of sloth.

THE FOLLY AND ODISIOUSNESS OF AFFECTATION.

LUCY, Emilia, and Sophronia, seated on a bank of daisies, near a purling stream, were listening to the music of a neighbouring grove. The sun gilded with

his setting beams the western sky; gentle zephyrs breathed around; and the feathered songsters seemed to vie with each other in their evening notes of gratitude and praise. Delighted with the artless melody of the linnet, the goldfinch, the woodlark, and the thrush, they were all *ear*, and observed not a peacock, which had strayed from a distant farm, and was approaching them with a majestic pace, and expanded plumage. The harmony of the concert was soon interrupted by the loud and harsh cries of this stately bird; which, though chased away by Emilia, continued his vociferations with the confidence that conscious beauty too often inspires. Does this foolish bird, said Lucy, fancy that he is qualified to sing, because he is furnished with a spreading tail, ornamented with the richest colours? I know not, replied Sophronia, whether the peacock be capable of such a reflection; but I hope that you and Emilia will always avoid the display of whatever is inconsistent with your sex, your station, or your character. Shun affectation in all its odious forms; assume no borrowed airs; and be content to please, to shine, or to be useful, in the way which nature points out, and which reason approves.

THE PASSIONS SHOULD BE GOVERNED BY REASON.

SOPHRON and Alexis had frequently heard Euphronius mention the experiment of stilling the waves with oil, made by his friend Dr. Franklin. They

were impatient to repeat it; and a brisk wind proving favourable to the trial, they hastened one evening to a sheet of water in the pleasure grounds of Eugenio, near Hart Hill. The oil was scattered upon the pool, and spread itself instantly on all sides, calming the whole surface of the water, and reflecting the most beautiful colours. Elated with success the youths returned to Euphronius, to inquire the cause of such a wonderful appearance. He informed them that the wind blowing upon water which is covered with a coat of oil, slides over the surface of it, and produces no friction that can raise a wave. But this curious philosophical fact, said he, suggests a most important moral reflection. When you suffer yourselves to be ruffled by passion, your minds resemble the *puddle in a storm*. But reason, if you hearken to her voice, will then, like oil poured upon the water, calm the turbulence within you, and restore you to serenity and peace.

AFFECTION EXTENDED TO INANIMATE OBJECTS.

A Beautiful tree grew in an open space, opposite to the parlour windows of Euphronius's house in Manchester. It was an object which his family often contemplated with pleasure. The verdant foliage with which it was covered, gave an early indication of spring; its spreading branches furnished an agreeable shade, and tempered the heat of the noon-tide sun; and the falling leaves, in autumn, marked the varying seasons, and warned them of the approach

of winter. One luckless morning, the axe was laid to the root of this admired tree; and it fell a lamented victim to the rage for building, which depopulates the country, and multiplies misery, diseases, and death, by the enlargement of great towns.

You now feel, said Euphronius to Alexis, on this occasion, the force of that good-natured remark of Mr. Addison, in one of the Spectators, that he should not care to have an old stump pulled up, which he had remembered ever since he was a child. The affections of a generous heart are extended, by the early association of ideas, to almost every surrounding object. Hence the delight which we receive from revisiting those scenes, in which we passed our youth; the school where our first friendships were formed; or the academic groves in which fair science unveiled herself to our enraptured view.

Suetonius relates, that the Roman emperor Vespasian went constantly every year to pass the summer in a small country house, near Rieti, where he was born, and to which he would never add any embellishment: and that Titus, his successor, was carried thither in his last illness to die in the place where his father had begun and ended his days. The emperor Pertinax, says Capitolinus, during the time of his abode in Liguria, lodged in his father's house; and raising a great number of magnificent buildings around it, he left the cottage in the midst, a striking monument of his delicacy of sentiment, and greatness of soul.

A TRIBUTE TO FRIENDSHIP; AND A PATTERN
FOR IMITATION.

YOU were lamenting the other day, my dear Alexis, the loss of a beautiful tree, cut down in its prime, and when crowned with all its leafy honours. I am now mourning (continued Euphronius) a distressful and untimely stroke, which has severed from me Philander, the counsellor of my youth, and the friend and companion of my riper years. He possessed a solid judgment, and enlarged understanding; and, what is rarely found united with them, a lively imagination, a quick conception, and refined taste. His knowledge was rather general and extensive than profound; but his ideas were so well arranged, that he had them always at command, and could converse on every subject with ease, propriety, and even masterly skill. His pulpit compositions were rational, nervous, and pathetic; his delivery was manly, animated, and affecting. Strongly impressed himself with the divine truths of religion, and the sacred obligations of morality, he enforced them on the minds of his audience with an energy irresistibly persuasive. An assemblage of virtues constituted his moral character. His heart was tenderness and humanity itself; his friendship, warm, steady, and disinterested; his benevolence, universal; and his integrity, inviolate. Nor were these the untried virtues of retirement; for he was early engaged in the active scenes of life, and assaulted with difficulties which required the utmost fortitude to surmount.—He was not deficient in those exterior

accomplishments, which add charms to virtue, and make goodness shine with superior lustre. His manners were polished; his address was easy and engaging; and his conversation sprightly, entertaining, and instructive. As a gentleman, a scholar, a preacher, a companion, and a friend, he was almost without an equal.

Though my heart bleeds at the recollection of the loss which I have sustained, yet I feel a pleasure, my Alexis, in bringing to your knowledge the virtues of such a character. Venerate the memory, and copy the bright example of Philander!*

* The following inscription was designed for the monument of Philander:—

NEAR THIS PLACE
LIE
THE REMAINS
OF
THE REVEREND ————,
MINISTER OF THIS CONGREGATION.
TO WHICH
HE WAS ENDEARED
BY
A FAITHFUL AND AFFECTIONATE
DISCHARGE
OF
THE PASTORAL OFFICE;
BY
HIS CHEERFUL PIETY,
UNIVERSAL BENEVOLENCE,
EXTENSIVE KNOWLEDGE,
AND
TEMPERATE ZEAL
FOR
CIVIL AND RELIGIOUS LIBERTY.
HE DIED JANUARY 22, 1770, AGED 45.
“HEU! QUANTO MINUS EST,
“CUM RELIQUIS VERSARI,
“QUAM TUI
“MEMINISSE.”

SCEPTICISM CONDEMNED.

SOPHRON asserted that he could hear the slightest scratch of a pin, at the distance of ten yards. It is *impossible*, said Alexis; and immediately appealed to Euphronius, who was walking with them. Though I do not believe, replied Euphronius, that Sophron's ears are more acute than yours, yet I disapprove of your hasty decision concerning the *impossibility* of what you so little understand. You are ignorant of the nature of sound, and of the various means by which it may be increased or quickened in its progress; and modestly should lead you, in such a case, to suspend your judgment, till you have made the proper and necessary inquiries. An opportunity now presents itself, which will afford Sophron the satisfaction he desires. Place your ear at one end of this long rafter of deal timber, and I will scratch the other end with a pin. Alexis obeyed, and distinctly heard the sound; which being conveyed through the tubes of the wood, was augmented in loudness, as in a speaking trumpet, or the horn of the huntsman.

Scepticism and credulity are equally unfavourable to the acquisition of knowledge. The latter anticipates, and the former precludes, all inquiry. One leaves the mind satisfied with error, the other with ignorance: and both magnify trifles into confirmations strong as the most sacred proofs. The fastidiousness of scepticism, by an instantaneous decision, rejects truth if combined with adventitious falsehood.

The blindness of credulity adopts falsehood even as a sanction to truth.

SELF-GOVERNMENT.

EURYBIADES, the Lacedæmonian generalissimo of the Greek forces employed against the Persians, was enraged that Themistocles, a young man, and the chief of the Athenians, should presume to oppose his opinion, and lifted up his cane to strike him. Themistocles, without emotion, cried out, *Strike and welcome, if you will but hear me!* Eurybiades, surprised at his calmness and presence of mind, listened to his advice, and obtained that famous victory in the Straits of Salamis, which saved Greece, and conferred immortal glory on Themistocles.

IT IS THE OFFICE OF REASON AND PHILOSOPHY TO MODERATE, NOT TO SUPPRESS, THE PASSIONS.

WHEN the plague raged in Attica, it was particularly fatal to the family of Pericles, the celebrated Athenian general. But he did not suffer himself to sink under the losses he sustained, and even suppressed every emotion of sorrow. Nature, however, at last prevailed: for when Parabus, his only remaining child, fell a victim to this dreadful distemper, he could no longer stifle his grief, which forced a flood of tears from his eyes, whilst he was placing the crown of flowers, as a funeral rite, upon the head of his deceased son.* Surely Pericles was misled by

* See Rollin's History.

false principles of reason and honour, when he supposed that the tenderness of the father would fully the glory of the conqueror! How much more just was the sentiment which the emperor Antoninus uttered, when Marcus Aurelius was lamenting the death of the person who had educated him! *Suffer him to indulge the feelings of a man; for neither philosophy nor sovereignty render us insensible!* “*Permitte illi ut homo sit: neque enim vel philosophia, vel imperium, tollit affectus!*”†

THE LOVE OF FAME.

FAME is a powerful incitement to attain, and an honourable reward of, superior excellence. But the passion for it should be directed by judgment, and moderated by reason; or we shall be led into false pursuits, and betrayed into the most disgraceful weaknesses. The wild hero, the silly fop, the affected pedant, and the extravagant virtuoso, furnish examples of the misapplication of the love of praise. Such characters are contemplated with silent disapprobation by the philosopher; but he laments the frailty of human nature, when he sees men of exalted virtue and abilities anxiously courting applause, and proudly exulting in the acquisition of it. Who can read the Poet's exclamation on his own productions, “*Exegi monumentum ære perennius!*”‡ have raised a monument to my glory, more lasting than

† Julius Capitolinus.

* Hor. Od. 3.

brass! without a mixture of pity and disgust?† And do we not feel similar emotions from the instances of vanity and self-commendation, which abound in the writings of the first orator and greatest statesman Rome ever produced? So inordinate indeed was Cicero's love of fame, that he solicited Luceius to write the history of his Consulship, and to publish it during his life-time, *that he might be better known, and personally enjoy his honour and reputation.* He importunes him not to adhere scrupulously to the laws of history, but to make a sacrifice of truth to friendship, by speaking more to his advantage, than perhaps he thought was due.* The great duke of Sully appears to have been influenced by the same culpable weakness; for he is suspected, by the editor of his works, to have been unwilling to suffer his Memoirs to be published in his own name, "perceiving that he could not forbear to give himself the honour of the brightest part of the reign of

† The following epitaph was composed for himself by Nævius, a poet, whom Cicero, in his treatise *de Senectute*, quotes with respect; and who died in exile at Utica, in Africa, in the year of Rome 551.

*Mortalis immortalis flere si foret fas,
Flerent divæ camænæ Nævium Postum:
Itaque postquam est Orcino traditus Thesauo,
Oblitei sunt Romæ lequies Latina lingua.*

If Gods the fate of mortals might deplore,
Each muse would weep that Nævius is no more:
All grace of diction with the bard is flown,
And Rome's sweet language is in Rome unknown.

MELMOTH.

* Ciceronis Epist. xii. lib. 5.

“ Henry IV.; and not caring either to praise himself, or to lose deserved praise, he determined to deliver by others what he could not modestly deliver himself.” A passion for fame like this, instead of supporting virtue, may prove subversive of it, by stifling the higher principles of morality, which should ever influence the heart, and govern the conduct.

GRATITUDE AND PIETY.

ARTABANES was distinguished with peculiar favour by a wise, powerful, and good prince. A magnificent palace, surrounded with a delightful garden, was provided for his residence. He partook of all the luxuries of his sovereign's table, was invested with extensive authority, and admitted to the honour of a free intercourse with his gracious master. But Artabanus was insensible of the advantages which he enjoyed; his heart glowed not with gratitude and respect; he avoided the society of his benefactor, and abused his bounty.—I detest such a character, said Alexis, with generous indignation! It is your own picture which I have drawn, replied Euphronius. The great Potentate of heaven and earth has placed you in a world, which displays the highest beauty, order, and magnificence; and which abounds with every means of convenience, enjoyment, and happiness. He has furnished you with such powers of body and mind, as give you dominion over the fishes of the sea, the fowls of the air, and the

beasts of the field: and he has invited you to hold communion with him, and to exalt your own nature by the love and imitation of his divine perfections. Yet have your eyes wandered, with brutal gaze, over the fair creation, unconscious of the mighty hand from which it sprung. You have rioted in the profusion of nature, without one secret emotion of gratitude to the Sovereign Dispenser of all good; and you have slighted the glorious converse, and forgotten the presence of that Omnipotent Being, who fills all space, and exists through all eternity.

ENVY AND DISCONTENT.

EVER charming, ever new,
 When will the landscape tire the view?
 The fountain's fall, the river's flow,
 The woody vallies warm and low;
 The windy summit, wild and high,
 Roughly rushing on the sky;
 The pleasant seat, the ruin'd tower,
 The naked rock, the shady bower;
 The town and village, dome and farm;
 Each gives each a double charm.*

Alexis was repeating these lines to Euphronius, who was reclined upon a seat in one of his fields at Hart-Hill, enjoying the real beauties of nature which the poet describes. The evening was serene, and the landscape appeared in all the gay attire of light and shade. A man of lively imagination, said Euphronius, has a property in every thing which he sees; and you may now conceive yourself to be lord

* Grongar-Hill, by Mr. Dyer.

of the vast expanse around us, and exult in the happiness of myriads of living creatures, who inhabit the woods, the lawns, and the mountains, which present themselves to our view. The house, garden, and pleasure-grounds of Eugenio formed a part of the prospect; and Alexis expressed a jocular wish, that he had more than an imaginary property in those possessions.—Banish the ungenerous desire, said Euphronius; for if you indulge such emotions as these, your heart will soon become a prey to envy and discontent. Enjoy, with gratitude, the blessings which you have received from the liberal hand of Providence; increase them if you can with honour and credit, by a diligent attention to the duties of that respectable profession for which you are designed; and though your own cup may not be filled, rejoice that your neighbour's overflows with plenty. Honour the abilities, and emulate the virtues, of Eugenio; but repine not that he is wiser, richer, or more powerful than yourself. His *fortune* is expended in acts of humanity, generosity, and hospitality: His superior *talents* are applied to the instruction of his children, to the assistance of his friends, to the encouragement of agriculture and of every useful art, and to support the cause of liberty and the rights of mankind: And his *power* is exerted to punish the guilty, to protect the innocent, to reward the good, and to distribute justice with an equal hand to all. I feel the affection of a brother for Eugenio; and esteem myself singularly happy in his friendship.

COURAGE.

BRASIDAS, a Spartan general, who was distinguished for his bravery and generosity, once seized a mouse; and being bitten by it, suffered it to escape. *There is no animal, said he, so contemptible, but may be safe, if it have courage to defend itself.* PLUTARCH.

FALSE AMBITION.

IT is a false ambition which leads men to aim at excellencies, however valuable in themselves, that are inconsistent with their station, character, or profession; or which, in the acquisition, must interfere with other pursuits of more importance. Nero neglected all the duties of a prince, and wasted his time in painting, engraving, singing, and driving chariots.* Philip of Macedon gave lectures on music, and even undertook to correct the masters of it; which led one of them to say, *God forbid, Sir, that you should be so unhappy as to understand this subject better than I do.* But Philip himself was sensible of the like impropriety in his son; for observing that Alexander had discovered, at an entertainment, too much skill in music, *Are you not ashamed,* said he, *that you can sing so well?*† Marcus Antoninus expresses his thankfulness to the gods that they had not suffered him to make any

* Tacit. Annal. lib. cxi. cap. 3.

Suctonius informs us, that the emperor Tiberius used to enquire of grammarians, *Quæ mater Hecubæ; quod Achilles nomen inter virgines fuit; quid Sirenes cantare sint solitæ?*

† Plutarch in Vit. Alexand.

great proficiency in the arts of eloquence and poetry, lest he should have been tempted to neglect the more essential qualifications of his imperial office. And Tacitus, speaking of his father-in-law, Agricola, observes with applause, that he retained his moderation even in the pursuit of knowledge: *Retinuit quod est difficillimum, ex sapientia modum,**

THE BIGOT AND VISIONARY.

EUDOXUS was a country clergyman, of learning and education: but he had early contracted a taste for controversial divinity; and as he devoted himself to study, and seldom mixed with the world, his imagination became inflamed with the ideal importance of certain speculative points of religion, which were the objects of his unremitting attention. He had composed an elaborate treatise to prove that JESUS CHRIST, after his crucifixion, actually descended into hell; and as his work was ready for the press, he wanted only a patron, to whom it might be dedicated. The respectable character of the Earl of -----, whose amiable virtues conciliate the love and esteem of all who have the honour to be known to him, soon determined his choice; and putting his manuscript in his pocket, he set out, without delay, to visit this excellent nobleman. “His Lordship,” said he to himself, “will doubtless think that I pay a very high compliment to him, by placing his name

* Vit. Agricolaë, cap. 4.

at the head of a book, in which I have obtained such a glorious victory over the daring adversaries of the most important doctrine of our holy church. The laurels with which my brow will be crowned, cannot fail to add new lustre to the Mæcenæ whom I have chosen; and he will with gratitude repay, by some substantial emolument, the literary dignity which I shall now confer upon him. My Lord's personal interest is great at court; and his Grace the Duke of ----- will second the recommendation of me with all his influence. I may therefore securely depend upon the immediate gift of a rich benefice. Perhaps one of the golden prebends of Durham may now be vacant; but my eye is fixed on the chancellorship of the diocese of Chester: and though the worthy Doctor, who fills that high office, enjoys a sound constitution and good health, from his great temperance, cheerfulness, and equanimity; yet he is far advanced in years, and will ere long pay the common debt to nature. This preferment will soon lead me to a bishoprick; and I shall then be able to accomplish the great scheme of reformation which I have long projected. The king, who is a good Christian, must *hate* all Arians and Socinians; and he will heartily concur with me in purging the church of heresy and schism." Such were the flattering reveries which occupied the mind of Eudoxus, whilst he was journeying towards the seat of his noble patron. His road lay over the forest of Delamere; but being lost in thought, he had given the reins to his horse, which carried him,

by taking a wrong path, to the centre of this dreary solitude. Here he found himself, when he awaked from the dreams of his imagination. The night was coming on; a storm was gathering in the horizon; the sheep-tracks so intersected each other, that he knew not how to direct his course; and he wandered for some time in the most distressing perplexity. At length the cloud which threatened him, burst over his head; and he hastened for shelter from the rain to a ruinous hovel, which he saw at no great distance. Fatigued both in mind and body, he secured his horse, and laid himself on the ground. The hollow wind whistled around him; and by its lulling influence, balmy sleep, the sweet restorer of nature, stole upon his closing eye-lids. At day-break he arose to encounter fresh sorrows and disasters. The first object which he saw was a goat, tearing in pieces his laboured manuscript. The mischievous animal had taken refuge, in the night, under the same tottering roof which sheltered him; and whilst he lay asleep, had picked the papers out of his pocket. Eudoxus flew to stop the ravages of this barbarous Goth; and collecting his scattered fragments, more precious than the leaves of the Sybils, he endeavoured to put them again into order. But it was impossible; so mangled were the sheets, and the writing so much effaced by the rain. He had no other copy of his work; and he bewailed aloud his own disappointment, and the irreparable loss which the world had sustained. His plaintive and elevated voice drew to

the side of the hovel a shepherd, who was going at this early hour to unfold the flocks which he tended. Eudoxus, in an agony of passion, cried out to him, Your goat has undone me; he has destroyed my vindication of our Saviour's descent into *Hades*.—The honest shepherd was a stranger to the subject; but he saw a gentleman in distress, whose apparel bespoke him to be of a profession, which he had been justly taught to respect. With a generous hospitality, he offered him a share of the homely provisions which his wallet contained; and he conducted him, several miles over the forest, into the great road which leads to Northwich. In this place Eudoxus stayed awhile to recruit his strength and spirits, and then set out on his return home; where he long indulged, in secret, his vexation and sorrow.

The speculative doctrines of religion, as they have no influence on the moral conduct of mankind, are comparatively of little importance. They cannot be understood by the generality even of Christians; and the wise, the learned, and the good, have in all ages differed, and will ever continue to differ about them. An intemperate zeal, therefore, for such points of faith betrays a weak understanding, and contracted heart: and that zeal may justly be deemed intemperate, which exceeds the value of its object, and which abates our benevolence towards those who do not adopt the same opinions with ourselves. The religion of CHRIST breathes the most generous and charitable spirit, bringing with it *peace on earth, and*

good-will to men. And at the solemn day of judgment, our Saviour describes himself as demanding of the trembling sinner, not of what church are you a member, or what creeds have you acknowledged? But have you fed the hungry? Have you clothed the naked? Have you visited the sick? Have you improved those talents which the Deity has bestowed upon you, to increase your own felicity, by promoting that of your fellow-creatures?

For modes of faith let angry zealots fight;
His can't be wrong, whose life is in the right.

This observation of the poet seems to be sanctioned, in its unqualified sense, and full extent, by Cardinal Pole, a man equally distinguished for probity, religion, and learning. Being consulted by what method the obscure passages in St. Paul's Epistles might be elucidated, he recommended to the reader "to begin at the latter end of the Epistles, where the Apostle treats of MORALITY, and to PRACTISE what was delivered there; and then to go back to the beginning, where the doctrinal parts are reasoned on with great acuteness and subtilty."*

Eudoxus is an example of the folly and odiousness of pride. The pride of wealth is contemptible; the pride of learning is pitiable; the pride of dignity and rank is ridiculous; but the pride of bigotry is insupportable. No man, of common spirit, will suffer another to arrogate to himself dominion over his faith and conscience.

* Phillips's Life of Pole, vol. ii. p. 288.

The bigot is generally a man of warm and violent passions. He is therefore likely to be visionary in his schemes, and sanguine in his pursuits. And when the mind is occupied by one great object, a thousand less circumstances which are necessary to the attainment of it are overlooked and neglected. Hence arise the frequent disappointments which occur in the world; especially to men of aspiring views, or of great ardour in business.

PERSECUTION.

LORD Herbert, of Cherbury, relates, that when he was at Paris, Father Segnerand, confessor to the King of France, preached a sermon before his Majesty, on the Christian duty of *forgiving our enemies*; but that he made a distinction in the objects of forgiveness, asserting that we are bound only to forgive *our personal* enemies, not the enemies of *God*; such as heretics, and especially the professors of the Protestant religion; whom he urged the most Christian king to extirpate.

By the coronation oath in France, the sovereign solemnly binds himself to execute this sanguinary persecution. And when Louis XVI. ascended the throne, his enlightened prime minister, Mr. Turgot, after a vain attempt to change the oath, addressed an admirable memorial to his royal master, in which he proved, “ that a prince who is convinced of the
“ truth of the established religion, ought to allow, to
“ such of his subjects as profess a different one, the

“ most entire freedom of sentiment and of worship:
 “ that he is obliged to this toleration by the laws of
 “ conscience, by the rights of nature, by humanity,
 “ and even by policy: that the more fully a monarch
 “ believes in the truth of his own religion, and feels
 “ how unjust and tyrannical it would be in superior
 “ power to debar him from the exercise of it, the
 “ more sensible he ought to be that he is guilty of
 “ the same injustice, whenever he interferes with the
 “ consciences of those who, with equal sincerity, are
 “ persuaded of contrary doctrines. He proved, that
 “ it is absurd to suppose any religion rests on evidence,
 “ which none but the ill-disposed can reject; and that
 “ persecution, even in the cause of truth, is doubly
 “ unjust; since involuntary error is no crime, and
 “ the profession of assent is culpable without full
 “ conviction.”*

FALSE NOTIONS OF PROVIDENCE.

HOW *providential* is the rain!” cried the exult-
 ing farmer, who had gathered into his barns a large
 crop of hay, whilst his neighbours were yet in the
 midst of that harvest. “ The change of weather will
 soon fill my meadows with grass; and my cattle
 may now riot in the plenty of autumnal and winter
 food, which Heaven, with peculiar indulgence, has
 provided for them.”—

* See the Life of M. Turgot by the Marquis de Condorcet.

Similar to this is the language of the selfish and contracted mind, on every prosperous incident of life. The partial interposition of sovereign wisdom and power is presumed, without hesitation; and we have the folly and vanity to believe that the order of nature is disturbed, for our benefit, even on the slightest occasions. Whatever foundation there may be, in reason or scripture, for the doctrine of a *particular Providence*, the common application of it is equally absurd and irreligious. It argues pride and arrogance in man; and disparages the moral character of the great Parent of the universe.

CRUELTY IN EXPERIMENTS.

EUPHRONIUS was happy whenever the engagements of his profession, and his duty as a parent, allowed him a leisure hour to devote to experimental philosophy. He had been long pursuing a most interesting train of inquiries into the nature and properties of various kinds of air, in concert with his learned friend Dr. Priestley: and he had just prepared, for a particular purpose, some mephitic water,* which was standing by him in a glass vessel, when Alexis came hastily into his study with a number of small fishes that he had caught and preserved alive. The youth knew the fatality of fixed air to animals which breathe; but he wished to see its effects on the inhabitants of a different element: and Euphronius, to

* Water impregnated with fixed air, which is separated from chalk or pot-ash, by means of oil of vitriol, or any other acid.

gratify his impatient curiosity, put the fishes into the mephitic water ; through which they darted with amazing velocity, and then dropped down lifeless to the bottom of the vessel.

Surprise and joy sparkled in the eyes of Alexis. Beware, my son ! said Euphronius, of observing spectacles of pain and misery with delight. Cruelty, by insensible degrees, will steal into your heart ; and every generous principle of your nature will then be subverted. The philosopher, who has in contemplation the establishment of some important truth, or the discovery of what will tend to the advancement of *real science*, and to the good and happiness of mankind, may perhaps be justified, if he sacrifice to his pursuits the life or enjoyment of an inferior animal. But the emotions of humanity should never be stifled in his breast ; his trials should be made with tenderness, repeated with reluctance, and carried no farther than the object in view unavoidably requires. Wanton experiments on living creatures, and even those, which are merely subservient to the gratification of curiosity, merit the severest censure. They degrade the man of letters into a brute ; and are fit amusements only for the cannibals of New-Zealand. I condemn myself for the indulgence which I just now shewed you. But I knew that your fishes would endure less pain from an instantaneous, than from the lingering death which awaited them ; and I little expected that your impassionate and amiable heart could have received a pleasurable impression on such an occasion.

FOPPERY.

SUETONIUS* relates, that a young officer, to whom Vespasian had given a commission, *perfumed* himself when he went to court, to thank the emperor for the honour conferred upon him. *I should have been less offended if you had smelled of garlick*, said Vespasian; who was so disgusted with his foppery, that he immediately dismissed him from his employment.

SLANDER.

EUPHRONIUS heard with indignation the character of a much-respected friend traduced. But he calmed the painful emotions of his mind, by the recollection of Mr. Pope's observation, that

“ Envy does Merit, as its shade, pursue;

“ And like the shadow, proves the substance true.”

To flatter ourselves with universal applause, is an inconsistency in our expectations, dictated by folly, and fostered by self-love. Numbers of mankind are influenced by a *levelling principle*, which cannot brook superior excellence; and they wage secret war with whatever rises above their own mediocrity, as a kind of moral or intellectual usurpation. When Aristides, so remarkable for his inviolable attachment to justice, was tried by Ostracism,† at Athens, and condemned

* Sueton. lib. viii.

† A form of trial, in which the people of Athens voted a person's banishment, by writing his name on a shell, which was cast into an urn.

to banishment, a peasant, who could not write, and who was unacquainted with his person, applied to him to put the name of Aristides upon his shell. "Has he done you any wrong," said Aristides, "that you are for punishing him in this manner?" "No," replied the countryman, "I don't even know him; but I am tired and angry with hearing every one call him *the Just*." Aristides, without farther expostulation, calmly took the shell, wrote upon it his own condemnation, and returned it to the peasant.*

But, independent of the pride and envy of mankind, there are few public virtues which, from their own nature, can be exercised without giving umbrage. The upright magistrate, who hears with impartiality, and decides with wisdom and equity, creates an enemy in the *oppressor*, when he redresses the wrongs of the *oppressed*. The benevolent citizen, who pursues with zeal and steadiness the good of the community, must sacrifice to the important objects which he has in view, the interfering interests of many individuals, who will indulge aloud their complaints, and pour upon him a torrent of abuse. And the liberal man, whose hand is ever stretched forth to relieve sickness, poverty, and distress; and who diffuses happiness around him, by his generosity, hospitality, and charity, is calumniated by the worthless, who partake of his bounty; and censured even by his benefactors, because his kindness falls short of their unreasonable expectations. Louis the Fourteenth used

* Plut. in Arist. p. 322, 323.

to say, that whenever he bestowed a vacant employment, he made a hundred persons discontented, and one ungrateful. The love of liberty, civil and religious, is odious to the tyrant, the bigot, and the *passive* slave. Reproof, however delicate, seasonable, and affectionate, too often creates aversion to the friend who administers it. Counsel, if it contradicts our darling passion, though wise and prudent, will produce ill will. Courage excites fear and hatred in the coward. Industry bears away the palm of success from the slothful. And learning, judgment, and skill afford advantages which irritate, because they humiliate, the stupid and the ignorant. The immortal Harvey, in one of his letters to a friend, complains that he had hurt his interest as a physician, by the discovery of the circulation of the blood; a discovery which does honour to physic, to philosophy, and to human nature, because it was the result, not of accident, but of solid reasoning and patient inquiry.

It is evident, therefore, that, in the present constitution of things, envy and detraction are the price which must be paid for pre-eminence in virtue. The scriptures denounce woe upon those of whom all men speak well. Such characters cannot be more than negatively good; and they are generally much below the common standard of merit. The vulgar phrase of approbation, which we so frequently hear applied to the individuals of this class, *that they are enemies to no one but themselves*, conveys the severest satire; because it implies that they are either insignificant

drones, artful hypocrites, or the infamous panders of pleasure. Tully describes Cataline himself as popular, by having the address *cum tristibus severè, cum remissis jucundè, cum senibus gravitèr, cum juventute comiter vivere*; that is, by fervilely accommodating himself to the humours and vices of all with whom he conversed.

Are we then to regard *fame* as unattainable, or as unworthy of a wise man's pursuit? Certainly not. Such a conviction would suppress a noble and powerful incitement to virtue, and destroy one of the most exquisite enjoyments of human life. For the pleasure arising from the applauses of the judicious and the good is next, in degree, to the inward delight which flows from the consciousness of having deserved them. And he who governs by reason this animating principle of action; who uniformly aims at moral rectitude in his conduct; who suffers no popular praise or vulgar opinion to elate or to mislead him; and who is undepressed by the censures of interested or incompetent judges;* will command the esteem and love of those, whose suffrages alone are fame; will be honoured and revered by posterity; and will obtain the favour of GOD himself, the omniscient observer and sovereign rewarder of merit,

* Falsus honor juvat, et mendax infamia terret,
Quem, nisi mendacem, & mendosum?

"PRAISE WHEN YOU MAY!

"BE CANDID WHEN YOU CAN!"

SEVERAL gentlemen, in the company of Lord Bolingbroke, were speaking of the avarice of the Duke of Marlborough; and they appealed to his Lordship, for the truth of the instances which they adduced. "He was so great a man," replied Lord Bolingbroke, "that I have forgotten his vices."—A truly-generous answer for a political enemy to make, says Voltaire, who relates the incident!

Prince Kaunitz, prime minister at the court of Vienna, prevailed on his mistress, the late Empress of Germany, to bestow a very high post, in the war department, on a general officer, whom he had just reason to dislike. The latter, affected by this generous conduct, wished to recover the favour of the minister, and made advances towards a reconciliation. Kaunitz however refused; observing that he had only done his duty, and what his opinion of the officer required, in causing his sovereign to pay a due regard to military merit. But being master of his private affections, he was at full liberty to decline all personal intimacy or connection with him. "I am fond of
"citing this anecdote," says M. Neckar, "because
"it appears to me to unite personal dignity with
"candour and public virtue."

CIRCUMSPECTION.

LUCY and Emilia were admiring the structure of a spider's web, which was formed between the branches

of a tall shrub in the garden at Hart-Hill; when Euphronius, returning from his morning walk, stopped to inquire what object so much engaged their attention. The dew-drops yet bespangled the fine threads of which the web was composed, and rendered every part of it conspicuously beautiful. A small-winged insect happened, at this instant, to be caught in the toil; and the spider, before invisible, advanced along the lines from his secret retreat, seized the prey, and killed it, by instilling a venomous juice into the wound he made. When the rapacious tyrant had almost devoured his game, another fly, of a larger size, became entangled in the mesh. He now waited patiently till the insect was fatigued, by struggling to obtain its liberty; and then rolling the web around it, he left the poor fly in a state of terror and impotence, as a future repast for his returning appetite.

You pity the fate, said Euphronius, of this unfortunate insect, whose destruction is the natural consequence of its ignorance and want of caution. Remember that you yourselves will be exposed, in the commerce of life, to various snares, dangerous to your virtue, and subversive to your peace of mind. FLATTERY is the common *toil* laid for your sex; and when you are entangled in it, vanity, affectation, pertness, and impatience of controul, constitute the poison which is then infused into your wounded bosoms. PLEASURE spreads a glittering *web*, which has proved fatal to thousands. AMBITION *catches* the unwary by power, titles, dignities, and prefer-

ments. And FALSE RELIGION, under a dazzling outside of mysterious sanctity, and pompous ceremonies, conceals a *net-work* of priestcraft and superstition, from which it will be still more difficult to extricate yourselves. Sophron and Alexis had now joined the little party; and Euphronius, pointing to them his discourse, bid them beware of the cobwebs of PHILOSOPHY; those fine-spun *hypotheses*, which involve the mind in error, and unfit it for the patient investigation of truth, by observation and experiment.

THE WEAKNESS OF MAN, AND THE WISDOM OF
DIVINE PROVIDENCE.

DISORDERS of the intellect occur much more frequently than superficial observers will easily believe. There is no man whose imagination does not sometimes predominate over his reason; and every such tyranny of fancy is a temporary degree of insanity. He who delights in silent speculation, often indulges, without restraint, the airy visions of the soul, and expatiates in boundless futurity, amusing his desires with impossible enjoyments, and conferring upon his pride unattainable dominion. In time, some particular train of ideas absorbs the attention; the mind recurs constantly, in weariness or leisure, to the favourite conception; and the sway of fancy becomes despotic. Delusions then operate as realities; false opinions engross the understanding; and life passes in dreams of pleasure or of misery.

An Egyptian astronomer who had spent forty years in unwearied attention to the motions and appearances of the heavenly bodies, conceived that he was invested with the power of regulating the weather, and varying the seasons. The sun, he thought, obeyed his mandates, and passed from tropic to tropic by his direction; the clouds burst at his call on the southern mountains; and the inundations of the Nile were governed by his will. He mitigated the rage of the dog-star, restrained the equinoctial tempests, and dispensed rain and sun-shine to the several nations of the earth.* Such power, though imaginary, was too extensive for the feebleness of man; and the astronomer sunk under the burdens of an office, which he laboured to administer with impartial justice and universal benevolence. The discordant claims of different regions and climates, and the opposite requisitions of the various fruits of the ground, in the same district, harassed his mind with incessant care, suspense, and perplexity. If he suffered the clouds to pour down their treasures on the thirsty deserts of Arabia, impetuous torrents overwhelmed the fertile plains of Bassora: and when he sent forth a storm to sweep away the pestilential

* So far is borrowed, with considerable variations, from *Rasselas*, Prince of Abyssinia, a novel written by Dr. Samuel Johnson. The original affords a striking picture of literary insanity; but the imaginary powers of the astronomer, over the universe, are confined to the distribution of rain and sun-shine. He is represented also as equal, in his own idea, to the government of nature; and anxious only for a proper successor. I have given a different turn to the narration, with a view to convey more instruction to the mind.

Samiel,* which carried death and desolation in its progress, a fleet, laden with the richest merchandise, was shipwrecked in the gulph of Ormus. The fervid beams of the sun, whilst they matured the luscious grape of Smyrna, destroyed the harvest of corn, and scorched the herbage of the fields. The philosopher thought he could perhaps remedy these evils, by turning aside the axis of the earth, and varying the ecliptic of the sun. But he found it impossible to make a change of position, by which the world could be advantaged: and he dreaded the injury which he might occasion to distant and unknown parts of the solar system. Oppressed with anxiety, he earnestly solicited the great Governor of the universe to divest him of the painful pre-eminence with which he was honoured. “Father of light,” he cried, “thy omnipotent hand and all-seeing eye are alone equal to the mighty empire of this globe.” The vast operations of nature exceed my finite comprehension; and I now feel with reverence and humility, that to dispense good and evil, in all those varied combinations, which constitute the harmonious system on which the general happiness depends, nothing less can be required than unerring wisdom, spotless rectitude, and sovereign power.

* The Samiel is a sudden vapour, to which travellers are exposed in the deserts of Arabia, in the months of June, July, and August; and brings instantaneous death to every man or beast in the way of it. This pestiferous gust quickly passes, and does not extend itself far; but runs, as it were, in streams of no great breadth.

Vide Mr. Ives's Journal.

The DEITY listened with indulgence to a prayer which flowed from a sincere and pious heart: in the folly of the astronomer He saw and pitied the weakness of human nature; and by strengthening the present conviction of his mind, He graciously removed the insanity under which he laboured.

THE CHARACTER OF THE MERCHANT,
HONOURABLE.

YOU live in a mercantile country, my son, and I wish you to think respectfully of the character of a merchant. Hear the sentiments of the first genius of the age on this subject! “In France,” says Voltaire, “the title of Marquis is given to any one who will accept of it; and whoever arrives at Paris, from the most remote province, with money in his purse, and a name terminating in *ac* or *ille*, may strut about and cry, Such a man as I! a man of my rank and figure! and may look down upon a trader with sovereign contempt: whilst the trader, on the other side, by thus often hearing his profession treated so disdainfully, is fool enough to blush at it. However, I need not say which is most useful to a nation; a lord powdered in the tip of the mode, who knows exactly at what o’clock the king rises and goes to bed, and who gives himself airs of grandeur and state, at the same time that he is acting the slave in the anti-chamber of a prime minister; or a merchant who enriches his country, dispatches

“ orders from his compting-house to Surat and Grand
 “ Cairo, and contributes to the felicity of the world.”

A FEMALE CHARACTER.

HER kindly melting heart,
 To every want, and every woe;
 To guilt itself, when in distress,
 The balm of pity would impart,
 And all relief that bounty could bestow !
 E'en for the kid or lamb that pour'd its life
 Beneath the bloody knife,
 Her gentle tears would fall,
 As she the common mother were of all.

 Nor only good, and kind,
 But strong and elevated was her mind :
 A spirit that, with noble pride,
 Could look superior down
 On Fortune's smile, or frown ;
 That could, without regret or pain,
 To virtue's lowest duty sacrifice,
 Or interest's or ambition's highest prize ;
 That, injur'd or offended, never try'd
 Its dignity by vengeance to maintain,
 But by magnanimous disdain.

A wit, that temperately bright,
 With inoffensive light,
 All pleasing shone, nor ever past
 The decent bounds, that Wisdom's sober hand,
 And sweet benevolence's mild command,
 And bashful modesty before it cast.
 A prudence undeceiving, undeceiv'd ;
 That nor too little, nor too much believ'd ;
 That scorned unjust Suspicion's coward fear,
 And without weakness knew to be sincere.

LORD LYTTELTON.

CRUELTY TO HORSES.

IN the month of June, Lucy, Emilia, and Jacobus
 were carried by Hortensia to view the crowds of

company, as they passed to the races, which are annually held upon Kerfal Moor, near Manchester. The variety of countenances which they saw; the mirth of some, the eagerness of others, and the dissipation of all, furnished a delightful entertainment to their young minds, unalloyed by any reflections on the extravagance, gaming, and intemperance which such diversions produce. Whilst they were enjoying this scene of pleasure, they observed two men advancing on a full gallop, spurring and lashing their horses to increase their speed. The day was extremely hot, and one of the horses fell gasping, almost at the feet of Jacobus. By his agility, the rider instantly freed himself from the stirrups; and rising with fury from the ground, he beat his horse in the most savage and relentless manner. The poor animal was unable to move; and at every stroke of the whip, expressed his agonies by the most piercing groans. In vain the surrounding crowd interceded in his behalf. The tyrant, to whom he belonged, inflamed with anger and revenge, continued inexorable; and Hortensia withdrew, with her young charge, from a spectacle so painful and distressing. When Euphronius returned to Hart-Hill, in the evening, his children flocked around him, impatient to relate this tale of woe. I know and pity the unhappy horse, said he; and if you will listen to me, I will give you the particulars of his history. The sire of this animal was a native of Arabia Felix; where he ranged without controul, in the most fertile and

extensive plains, enjoying all the luxuries of nature. He was the leader of a herd, which consisted of more than five hundred of his species; and thus supported by the united force of numbers, no beast of the forest durst attack him. When his followers slept, he stood as centinel, to give notice of approaching danger; and if an Arab happened to advance, he sometimes walked up boldly towards him, as if to examine his strength, or to intimidate him; then instantly he gave the signal to his fellows, by a loud snorting, and the whole herd fled with the swiftness of the wind. In one of these flights he was taken by a trap, concealed upon the ground; which entangling his feet, made him an easy prey to the hunter. He was carried to Constantinople; sold to the British envoy there; and brought by him into England, to improve our breed of horses. The first colt he got was the poor animal whose sufferings you now lament, and whom I remember to have seen gay, frolicsome, and happy. He was fed in a large pasture, where he used to gallop round and round; trying every active movement of his limbs, and increasing his strength and agility by those gambols and exercises, which jocund nature, in early youth, inspires. Thus passed the first period of his life; but now his state of servitude and misery commenced. To render him more tame and passive, a painful operation was performed upon him, by which the size and firmness of his muscles were impaired, his spirit was depressed, and he lost, with the distinction of his sex, one essential

power of usefulness and enjoyment. Nature had furnished him with a flowing tail, which was at once an ornament, a covering for what should be concealed, and a weapon of defence against the flies in summer. But false taste decreed the extirpation of it; and several joints were taken off by a coarse instrument and blundering farrier. The blood gushed from the wound; and to stop the discharge, the tender part was seared with a red-hot iron. At this instant of time I happened to pass by; and whilst I was pierced to the heart with the sufferings of the horse, I saw the savage who inflicted them suspend his operation, to curse and beat him for the groans he uttered. When the tail was thus reduced to a ridiculous shortness, it was thought that a turn upwards would give additional grace to it: and to produce this effect, several deep cuts were made on the under side of it; and the tail was drawn by a cord and pulled into a most painful position, till the granulation of the flesh was completed. He was now trained, or broken as it is usually termed, for riding: and during his season of discipline, he underwent all the severities of the lash and the spur. Many a time were his sides covered with blood, before his aversion to the ass could be fully subdued. The dread of this animal he derived from his fire; for in the state of nature, the ass and the horse bear the utmost antipathy to each other: and if a horse happen to stray to the pastures where the wild asses graze, they

attack him with fury; and surrounding him to prevent his flight, they bite and kick him till he dies. When rendered perfectly tractable, he was sold to the present proprietor, whom he has faithfully and affectionately served during ten years. He has been a companion to him in various journeys; has borne him with ease and security many thousand miles; has contributed to restore him from sickness to health, by the gentle exercise which he afforded; and by the swiftness of his feet, he has twice rescued him from robbers and assassins. But he is now growing old; his joints become stiff; his wind fails him; and urged beyond his speed, on so sultry a day, he fell breathless at your feet. In a few hours he recovered himself; and the owner has since disposed of him, at a low price, to a master of post-horses in Manchester. He is now to be ridden as a common hackney, or to be driven in a chaise; and he will be at the mercy of every coxcomb traveller, who *gallops*, night and day, through different countries, to acquire a knowledge of mankind, by the observation of their manners, customs, laws, arts, police, and government. It is obvious that the horse will soon be disqualified for this violent and cruel service; and if he survive, he will, probably, be sold to grind in a mill. In this situation, his exercise will be less severe, but almost without intermission; the movement in a circle will produce a dizziness of the head, and in a month or two he will become blind. Still, however, his labours are to continue; and he may drag on years

of toil and sorrow, ere death closes the period of his sufferings.

The children were much affected by this narrative; and Jacobus cried out with emotion, "I love my little horse, and will never abuse him: And when he grows old, he shall rest from his work; and I will feed him, and take care of him till he dies."

POSITIVENESS.

THE camelion is a small quadruped, in shape resembling a crocodile, and chiefly found in Arabia and Egypt. It is a vulgar error that this animal feeds upon air, for his stomach is always found to contain flies and other insects. Mr. Le Bruyn, during his sojourn at Smyrna, had four camelions in his possession. He never perceived that they eat any thing, except now and then a fly. Their colour often changed without any apparent cause; but their most remarkable one was grey, or rather a pale mouse colour. Sometimes the animals were of a beautiful green, spotted with yellow; at other times they were marked all over with dark brown; but he never found that they assumed a red colour. These properties of the camelion have given rise to the following fable, which was written by Mr. Merrick, and shows, in a lively and striking manner, the folly of positiveness in opinion.

THE CAMELEON.

OFT has it been my lot to mark
 A proud, conceited, talking spark,
 With eyes, that hardly serv'd at most
 To guard their master 'gainst a post;
 Yet round the world the blade has been,
 To see whatever could be seen;
 Returning from his finish'd tour,
 Grown ten times pertcr than before:
 Whatever word you chance to drop,
 The travell'd fool your mouth will stop;
 "Sir, if my judgment you'll allow—
 "I've seen—and sure I ought to know."
 So begs you'd pay a due submission,
 And acquiesce in his decision.

Two travellers of such a cast,
 As o'er Arabia's wilds they past,
 And on their way in friendly chat,
 Now talk'd of this, and then of that,
 Discours'd awhile, 'mongst other matter,
 Of the camcleon's form and nature.
 "A stranger animal," cries one,
 "Sure never liv'd beneath the sun:
 "A lizard's body, lean and long,
 "A fish's head, a serpent's tongue,
 "Its tooth with triple claw disjoin'd;
 "And what a length of tail behind!
 "How slow its pace! and then its hue—
 "Who ever saw so fine a blue!"

'Hold there,' the other quick replies,
 "'Tis green—I saw it with these eyes,
 'As late with open mouth it lay,
 'And warm'd it in the sunny ray;
 'Stretch'd at his ease the beast I view'd,
 'And saw it eat the air for food.'

"I've seen it, sir, as well as you,
 "And must again affirm it blue;
 "At leisure I the beast survey'd,
 "Extended in the cooling shade."

‘ ’Tis green, ’tis green, fir, I assure ye;’—
 “ Green !” cries the other in a fury—
 “ Why, fir, d’ye think I’ve lost my eyes?”
 ‘ ’Twere no great loss,’ the friend replies,
 ‘ For if they always serve you thus,
 ‘ You’ll find them but of little use.’”

So high at last the contest rose,
 From words they almost came to blows;
 When luckily came by a third—
 To him the question they referr’d;
 And begg’d he’d tell ’em if he knew,
 Whether the thing was green or blue.

“ Sirs,” cries the umpire, “ cease your pother—
 “ The creature’s neither one nor t’other.
 “ I caught the animal last night,
 “ And view’d it o’er by candle light;
 “ I mark’d it well—’twas black as jet—
 “ You stare—but, sirs, I’ve got it yet,
 “ And can produce it.”——“ Pray, fir, do;
 “ I’ll lay my life the thing is blue.”
 ‘ And I’ll be sworn, that when you’ve seen
 ‘ The reptile, you’ll pronounce him green.’”

“ Well, then, at once to ease the doubt,”
 Replies the man, “ I’ll turn him out;
 “ And when before your eyes I’ve set him,
 “ If you don’t find him black, I’ll eat him:”
 He said: then full before their sight
 Produc’d the beast; and lo! ’twas white.

DODSLEY’S COLLECTION, vol. v.

LYING.

MENDACULUS was a youth of good parts,
 and of amiable dispositions; but by keeping bad
 company, he had contracted, in an extreme degree,
 the odious practice of lying. His word was scarcely
 ever believed by his friends; and he was often sus-

pected of faults, because he denied the commission of them; and punished for offences, of which he was convicted only by his assertions of innocence. The experience of every day manifested the disadvantages which he suffered from the habitual violation of truth. He had a garden stocked with the choicest flowers, and the cultivation of it was his favourite amusement. It happened that the cattle of the adjoining pasture had broken down the fence, and he found them trampling upon and destroying a bed of auriculas. He could not drive those ravagers away, without endangering the still more valuable productions of the next parterre; and he hastened to request the assistance of the gardener. "You intend to make a fool of me," said the man, who refused to go, as he gave no credit to the relation of Mendaculus.

One frosty day, his father had the misfortune to be thrown from his horse, and to fracture his thigh. Mendaculus was present, and was deeply affected by the accident, but had not strength to afford the necessary help. He was therefore obliged to leave him, in this painful condition, on the ground, which was at that time covered with snow; and, with all the expedition in his power, he rode to Manchester to solicit the aid of the first benevolent person he should meet with. His character as a liar was generally known; few to whom he applied paid attention to his story, and no one believed it. After losing much time in fruitless entreaties, he returned with a sorrowful heart, and with his eyes bathed in

tears, to the place where the accident happened. But his father was removed from thence; a coach fortunately passed that way; he was taken into it, and conveyed to his own house, whither Mendaculus soon followed him.

A lusty boy, of whom Mendaculus had told some falsehoods, often way-laid him as he went to school, and beat him with great severity. Conscious of his ill desert, Mendaculus bore for some time in silence this chastisement; but the frequent repetition of it at last overpowered his resolution, and he complained to his father of the usage which he met with. His father, though dubious of the truth of his account, applied to the parents of the boy who abused him. But he could obtain no redress from them, and only received the following painful answer: "Your son is a notorious liar, and we pay no regard to his assertions." Mendaculus was therefore obliged to submit to the wonted correction, till full satisfaction had been taken by his antagonist for the injury which he had sustained.

Such were the evils in which this unfortunate youth almost daily involved himself, by the habit of lying. He was sensible of his misconduct, and began to reflect upon it with seriousness and contrition. Resolutions of amendment succeeded to penitence: he set a guard upon his words; spoke little, and always with caution and reserve; and he soon found, by sweet experience, that truth is more easy and natural than falsehood. By degrees the love of it became

predominant in his mind; and so sacred at length did he hold veracity to be, that he scrupled even the least jocular violation of it. This happy change restored him to the esteem of his friends, the confidence of the public, and the peace of his own conscience.

VIGILANT OBSERVATION.

BE attentive, my dear Alexis, to every event which occurs, and to all the objects which surround you! Suffer nothing to escape your notice! The minutest substance, or the most trivial incident, may furnish important knowledge, or be applied to some useful purpose. I have heard that the great law of gravitation, by which the whole system of the universe is governed, was first suggested to the mind of Sir Isaac Newton by the accidental fall of an apple, which he observed on a very still day in a garden. Archimedes, a Sicilian philosopher, who flourished about two centuries before CHRIST, happened to remark, whilst he was bathing, that the bulk of the water was increased, in a certain proportion, by his immersion in it. A fortunate train of ideas instantly arose in his mind; he saw at one view the method of ascertaining the specific gravities of bodies; that is, how much they are lighter or heavier than others of a different kind; and he perceived he should now be able to detect the fraud of an artist, who had mixed base metal with the gold of King Hiero's crown. So overjoyed was he at this discovery, that,

it is said, he ran naked out of the bath into the streets of Syracuse, crying out, "I have found it! I have found it!" The hydrostatical balance is framed on the theorem of Archimedes, "that a body heavier than water weighs less in water than in air, by the weight of as much water as is equal to it in bulk." And this instrument is employed to estimate the purity of metals, the richness of ores, and the relation which a variety of substances bear to each other.

Dr. Franklin, when he was on board the fleet of ships bound against Louisburgh in 1757, happened to observe that the wakes of two of the vessels were remarkably smooth, whilst those of all the rest were ruffled by the wind, which then blew fresh. He was puzzled with the appearance, and pointing it out to the captain of his ship, asked him the cause of it. "The cooks," said he, "have probably been pouring out their greasy water." Though this solution by no means satisfied the philosopher, he determined to take the first opportunity of trying the effect of oil on water; and you are well acquainted with the success of his curious and very useful experiments on this subject.

We are informed by Mr. Boyle, that Harvey had the first glimpse of the circulation of the blood, from a view of the valves of the veins, as they were exhibited by Fabricius, the anatomist, to his pupils.—The invention of mezzotintos is said to have taken rise from the observance of regular figures on a rusty

gun-barrel.—Geoffroy relates that the virtues of the Peruvian bark were discovered by an Indian, who in the hot fit of an intermittent drank largely of the water of a pool, into which some of those trees that yeild it had fallen.—But I shall repeat no farther instances of this kind, till I can add to the number some valuable acquisition of yours; the happy fruit, my dear Alexis, of your sagacity and attention.

MAXIMS.

SWEARING is a proof of courage; because it shews that we neither *fear* the disapprobation of wise men, nor the displeasure of God.

To unite inconsistencies displays a great genius. Be therefore a rake in appearance, though a wise man in reality.

Men of wit, of spirit, and of genius, often distinguish themselves by profusion, imprudence, and licentiousness. May we not hence presume that œconomy, good sense, and self-government, are characteristics of dullness and incapacity?

Do you aim at refinement or delicacy? Cultivate a quick and lively perception of whatever is *indelicate*: for it is the opinion of a great wit, that the nicest people have the nastiest ideas.

Romances inspire modesty: for they multiply those associations of ideas which, whenever they recur, excite the simpering leer, and conscious blush. Whereas simplicity, through ignorance, is generally a stranger to confusion.

Bis dat qui cito dat; that is, he who has the folly to give once readily, will soon be solicited a second time.

Superiority over others is of little value, unless it be seen and acknowledged: and how shall it be seen and acknowledged, if you be not forward, on all occasions, to display it?

Loud laughter expresses mirth; and the proverb, *be merry and wise* makes mirth antecedent to wisdom.

Be the first to laugh at your own jokes: for how can others discern the wit of them, if you do not yourself?

Liberty and health are but fictitious blessings; for they are unfelt whilst possessed, and prized only when lost.

It is the part of wisdom to put the best face on every thing. If you be reproached, therefore, with obstinacy, call it steadiness; if with forwardness, call it manly confidence; if with bashfulness, call it modesty; if with cowardice, call it caution: for every vice has its correspondent virtue; and by disclaiming the vice, and assuming the virtue, you will deceive others; and what is of more importance, in due time you may deceive yourself.

The most distinguished society of philosophers in Europe have adopted, as their rule of conduct, *nullius in verba jurare magistri*. If you aspire to philosophy, therefore, despise authority, and *be wise in your own conceit*.

SOLOMON IRONY.

INDIAN GRATITUDE; EUROPEAN INJUSTICE.

“AN American Indian was betrayed on board a ship, and sold as a slave. No cruelties could tame the high-spirited savage to labour; he refused sustenance, and attempted to kill himself. Another ship-master, struck with his distress, bought him for a trifle, and carried him back to Canada. The joy, which flashed in his eye on approaching his native shore, was checked by gratitude to his deliverer. He swam back to the ship—he was landed again with presents—he left the presents, and swam back to his benefactor, with the generous emotions of a mind which had strongly felt misfortunes, but more strongly the attachment to its deliverer. “I knew
“no sorrow,” said he, “till I was betrayed, insulted, and whipped. I will return to my nation, for they will give me my hatchet. Though I had
“no presents to give, you gave me freedom; and
“now load me with presents. My eyes never shed
“tears before. Promise but to remember me, and
“to return after twelve moons, and I will give you
“many furs, and lay the scalps of my fiercest enemies at your feet.” When he had thus given language to his heart, he walked off in silence. There is a greatness in this Savage’s feelings, which could be equalled only by the liberality of the man who deserved them.*

* Bruce’s Elements of Ethics, p. 411.

May not thousands of suffering NEGROES, in our West-Indian colonies, possess the seeds of similar virtue, choked only in their growth by depressing servitude? What a compound aggregate of evil, beyond all estimate, does the practice of slavery present to our view, when we contemplate the moral and intellectual excellence which it has probably prevented; and the depravity, ignorance, and misery, it has actually produced. In the zenith of Roman power, it has been computed, that two-thirds of the inhabitants of the empire were in a state of bondage. But the benevolent religion of CHRIST, which exalts the dignity, and establishes the equal rights of all mankind, as the offspring of GOD, and joint heirs of immortality, has gradually accomplished universal freedom in this quarter of the globe. And I trust the æra is approaching, when the benign influence of evangelical charity will be extended to the sons of Africa, now forcibly carried from their native land, consigned to perpetual drudgery, and debarred of all the endearing connections of social life, which are at once the incitements to and rewards of virtue. In perusing the Marquis de Condorcet's life of M. Turgot, late comptroller of the finances in France, I have been much pleased to find, that it was one object of his administration to abolish the infamous traffic in the human species. M. Necker also, who succeeded to the same department, speaks of this commerce with execration. But, he observes, the necessity of supporting sovereign power has its peculiar laws; and

the wealth of nations is one of the foundations of this power. Yet would it, says he, be a chimerical project, to propose a general compact, by which all the European nations should agree to abandon the traffic of African slaves? I should cordially rejoice to see so honourable a compact in favour of justice, humanity, and freedom. Yet I believe it may be proved that the wealth of nations, and consequently the sovereign power, sustains a real injury from this opprobrious branch of commerce; and that the African trade is a lottery, with a *few* great and tempting prizes, and *many* blanks. But it is shocking to a just and generous mind to calculate the profit or loss, either in a political or mercantile view, of human bondage, degeneracy, and wretchedness.

Life and liberty, with the powers and enjoyments dependent on them, are the common and unalienable gifts of bounteous heaven. To seize them by force, is rapine: to exchange for them the wares of Manchester or of Birmingham, is improbity: for it is to barter without reciprocal gain; to give the *stones of the brook for the gold of Ophir*. “Every
 “ sale,” says Sir William Blackstone, “implies a
 “ price, an equivalent in lieu of what is transferred.
 “ But what equivalent can be given for life and
 “ liberty? The civilians may plead, that slavery re-
 “ sults from captivity in war: for the conqueror,
 “ by sparing the life of his captive, seems to acquire
 “ the right to dispose of him at pleasure. But no
 “ man has a right to kill his enemy, except in cases

“ of absolute necessity for self-defence; and it is
 “ obvious that such necessity cannot subsist, where
 “ the victor has overcome and captured his enemy.
 “ War is only justifiable on principles of self-prefer-
 “ vation; and therefore it gives no other right over
 “ prisoners, but merely to disable them from doing
 “ harm, by the confinement of their persons: much
 “ less can it give a right to kill, torture, plunder, or
 “ even to enslave an enemy, when the war is over.”*

THE AFRICAN.

WIDE over the tremulous sea
 The moon spread her mantle of light,
 And the gale, gently dying away,
 Breath'd soft on the bosom of night.

On the forecastle Maratan stood,
 And pour'd forth his sorrowful tale;
 His tears fell unseen in the flood,
 His sighs pass'd unheard on the gale:—

“ Ah, wretch!” in wild anguish, he cry'd,
 “ From country and liberty torn!
 Ah, Maratan, would thou hadst died,
 Ere o'er the salt waves thou wert borne.

Through the groves of Angola I stray'd,
 Love and hope made my bosom their home;
 There I talk'd with my favourite maid,
 Nor dreamt of the sorrow to come.

From the thicket the man-hunter sprung,
 My cries echo'd loud through the air;
 There were fury and wrath on his tongue,
 He was deaf to the voice of despair.

* Blackstone's Commentaries, book i. cap. 14.

Accurs'd be the merciless band,
 That his love could from Maratan tear;
 And blasted this impotent hand,
 That was sever'd from all I held dear.

Flow, ye tears—down my cheeks ever flow—
 Still let sleep from my eye-lids depart,
 And still may the arrows of woe
 Drink deep of the stream of my heart.

But hark! o'er the silence of night
 My Adila's accents I hear;
 And mournful, beneath the wan light,
 I see her lov'd image appear.

Slow o'er the smooth ocean she glides,
 As the mist that hangs light on the wave;
 And fondly her lover she chides,
 Who lingers so long from his grave.

"Oh, Maratan! haste thee," she cries,
 "Here the reign of oppression is o'er;
 "The tyrant is robb'd of his prize,
 "And Adila sorrows no more."

Now sinking amidst the dim ray,
 Her form seems to fade on my view:
 Oh! stay thee—my Adila, stay!—
 She beckons, and I must pursue.

To-morrow the white man, in vain,
 Shall proudly account me his slave:
 My shackles I plunge in the main,
 And rush to the realms of the BRAVE!"

ANONYMOUS.

AN EASTERN ALLEGORY.*

MORAD, one of the expounders of the law of the holy prophet ——— unto Selim, chief messenger of health at Bagdat; to Selima, partner of his days; and to Abdallah, Amasiah, Imarett, Marat, Mirza,

* Sent to the author by a much-respected friend, in the year 1781.

and the rest of their sons and daughters, wisheth prosperity and happiness.

O thou, whose office it is to direct the sick to healing medicines, to raise the languid from his couch, to restore bloom to the fading cheek, and vigour to the trembling limb! I have seen, with heart-felt joy, thy numerous offspring rising, like the goodly plants on the spicy mountains, in fairest order above each other, and laden with blossoms beautiful to the eye, and fragrant to the smell. Thy first-born Abdallah have seen springing up, like the cedar of Carmel, before he arrives at its full stature, and promising one day to become the glory of the forest. O Abdallah, son of Selim, disappoint not then the hopes of thy father, and the tender wishes of thy mother; for thou art their *first-born*, and art to lead thy brethren and sisters the path of wisdom.

Selim, minister of health, to thee the blessings of Allah have been multiplied. I rejoice in thy felicity: I anticipate with thee the future honours of the desirable plants which surround thy table: I look forward to the flight of years, and behold thy daughters coming forth from thy house, like the full-fledged young from the nests on the cliffs of Hermon, and appearing distinguished amongst the daughters of the East for wisdom, and for those ornaments, which are in the sight of GOD and man of greatest price. To *em* Morad wisheth every blessing, and admonisheth them to attend to their father's counsels, and their mother's prayers. Lovely in the sight of GOD, and

of the Holy Prophet, are these tender female minds, ripening in knowledge and in goodness, as the lily in whiteness, and as the rose in fragrance. These, O daughters of Selim and Selima, are the fairest ornaments of the human mind. But this is an age of vanity; and many of the daughters of the East, led away by folly, seem to place their supreme delight in the richness of their vest, in the perfumes with which they anoint their hair, or in the meretricious adornings of their person. To such as these, Morad, expounder of the law, would gladly declare the will of Allah; but they will not regard him. They have listened to the voice of the deluding charmer: they love to revel in the gardens of pleasure: they are wild as the roe of the desert, but their minds are empty of real worth; they are empty as the cymbal. They are like the *trumpet*, which sounds with strength and loudness, but has no inward treasure. Daughters of Selim, be it your ambition to resemble that *horn of plenty*, which, crowned with no vain embellishments, is within full of noblest riches.

To Selim, and to Selima, Morad wisheth increasing prosperity and happiness. He not only *wisbeth*, but even ventureth to assume the voice of a prophet, and to *foretel* future honour and joy. For lately, as he was ruminating in secret, and lifting up his prayer to the Holy Prophet, a deep sleep fell upon his eye-lids, the visions of the night presented themselves before him, and the page of futurity was opened. I Morad saw a river flowing at my feet,

on the green banks of which I walked with peculiar delight. I drank of the waters of the river, and they were pleasant to my taste, and refreshing to my soul. I said to myself, "These waters are sweet to my taste, and this prospect is amiable to my eye. Flow on, clear streams, and enrich the country through which you pass to the utmost boundaries of time." Casting my eye forwards, I saw this river branching out into several streams. Of these I counted eight distinctly. Two smaller rivulets, after running a while in a gentle current, appeared to end their course, and to return to their parent waters. I traced these several streams, and found them all to preserve the nature and beauty of the river from whence they proceeded. Few waters have appeared to my eye so pleasant. Their banks were verdant, and covered with a multitude of trees, bearing blossoms, which seemed to promise the most delicious fruit. Rising to a little summit, methought I saw these eight streams again branching out into others, and then again into others, like the ramifications of a tree, till at length my vision could extend no further, but was lost in obscurity.

Whilst I was meditating on this scene, the angel of paradise stood before me. "Morad," said he to me, "the Prophet has thus signified to thee the events of futurity. The streams of time shall all meet in the ocean of eternity. There the parent river, with all its branching waters, shall flow together into one aggregate of waters, and be united for ever."

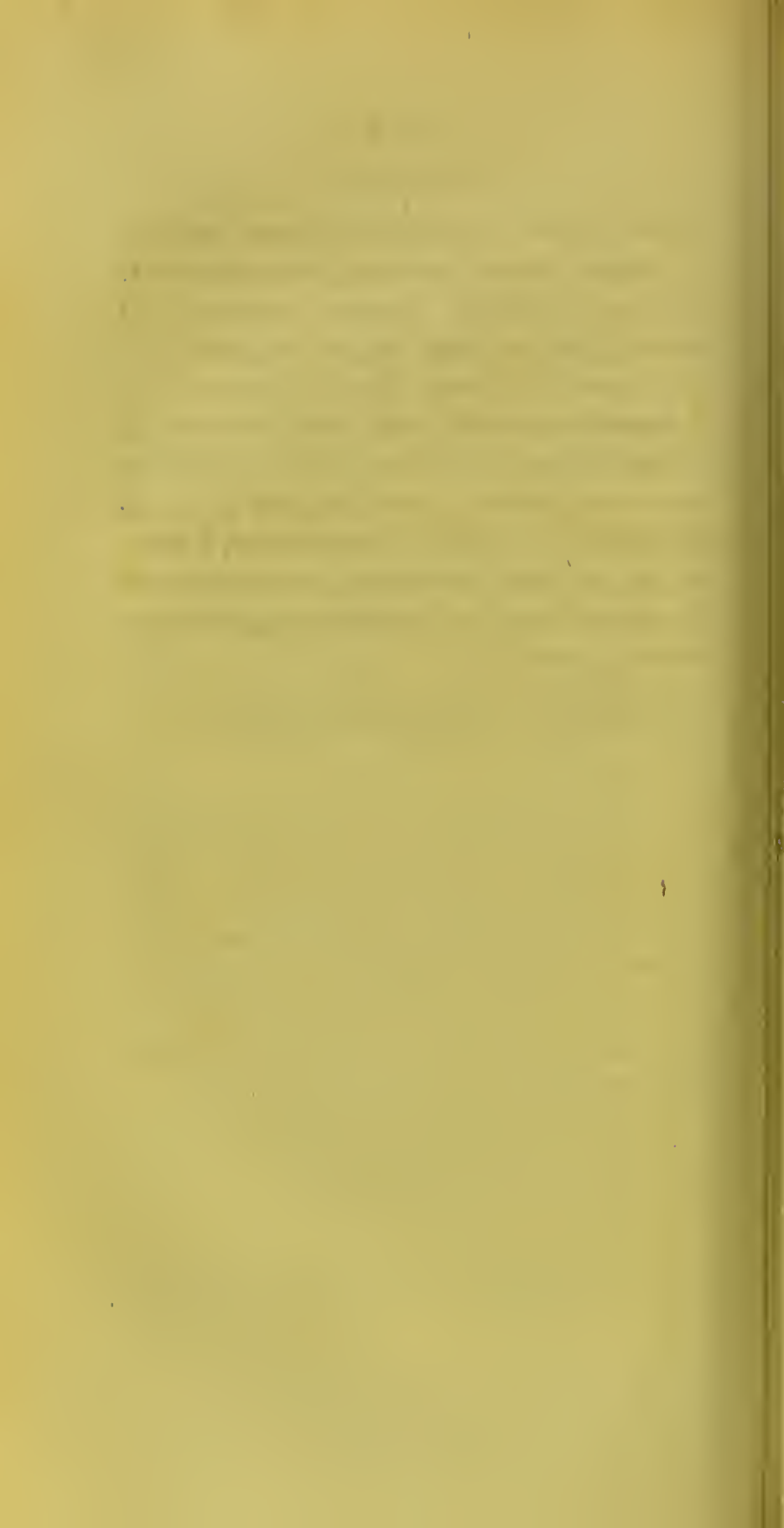
When the angel had uttered these words, he spread his wings for flight, the rustling of which awoke me from my slumbers—and behold it was a dream!

FAMILY LOVE AND HARMONY.

I Will amuse you with a little experiment, said Sophron, one evening, to Lucy, Emilia, Alexis, and Jacobus; and rising from the table, he took the candles, and held them about half an inch asunder, opposite to a medallion of Dr. Franklin,* and about two yards distant from it. The motto round the figure, UNHURT AMIDST THE WAR OF ELEMENTS, was just distinctly visible. When the degree of light had been sufficiently observed, he united the flames of the two candles, by putting them close together; and the whole figure, with the inscription, became instantly illuminated, in a much stronger manner than before. They were all pleased and struck with the effect; and they desired Euphronius, who now entered the parlour, to explain to them the cause of it. He commended their entertainment, and informed them, that a greater degree of *heat* is produced by the junction of the two flames, and consequently a farther attenuation, and more copious emission of the particles, of which light consists. But, my dear children, continued he, attend to the lesson of *virtue*,

* Made by the author's very ingenious friends Messrs. Wedgwood and Bentley, whose improvements in the fine arts do honour to this age and nation.

as well as of *science*, which the experiment you have seen affords. Nature has implanted in your hearts benevolence, friendship, gratitude, humanity, and generosity; and these social affections are, separately, shining lights in the world. But they burn with peculiar warmth and lustre, when more concentrated in the kindred charities of brother, sister, child, and parent. And harmony, peace, sympathy in joy and grief, mutual good offices, forgiveness, and forbearance, are the bright emanations of domestic love. (Oh! may the radiance of such virtues long illuminate this happy household!



A

FATHER'S INSTRUCTIONS.



PART THE SECOND.



MOD MUNUS REIPUBLICÆ AFFERRE MAJUS MELIUSVE POSSU-
MUS, QUAM SI DOCEMUS ATQUE ERUDIMUS JUVENTUTEM?

CICERO.

ADVERTISEMENT.

THE Instructions of a Father to his Children have been received with candour and indulgence by the Public; and the Author submits, without reluctance, the Continuation of his Work to the same impartial tribunal. Paternal affection first suggested the plan; experience hath evinced its utility; and both conspire to encourage the prosecution of it.

This volume, like the former, is adapted to very different ages and occasions. The moral Tales and Reflections it contains, are addressed to the hearts and understandings of a numerous young family; for whose future as well as present improvement they have been composed.

TO THE MEMORY OF
THE RIGHT HONOURABLE
HUGH
LORD WILLOUGHBY OF PARHAM;

CHAIRMAN OF THE COMMITTEES
OF THE HOUSE OF PEERS;
PRESIDENT OF THE SOCIETY OF ANTIQUARIES;

VICE-PRESIDENT OF THE ROYAL SOCIETY,

AND OF THE
SOCIETY FOR THE ENCOURAGEMENT OF ARTS;

A TRUSTEE OF THE BRITISH MUSEUM;

AND
ONE OF THE COMMISSIONERS OF LONGITUDE;

A NOBLEMAN,

WHO UNITED IN HIS CHARACTER

THE WISDOM OF THE SENATOR,

WITH THE LEARNING OF THE PHILOSOPHER;

THE TALENTS FOR ACTIVE,

AND THE VIRTUES OF CONTEMPLATIVE LIFE;

THIS TRIBUTE

OF

VENERATION, GRATITUDE, AND AFFECTION,

DUE TO A LAMENTED

COUNSELLOR, BENEFACTOR, AND FRIEND,

IS INSCRIBED

BY

THE AUTHOR.



TO

T. B. P.—A. P.—F. P.—J. P —G, B. P,

&c.

MY DEAR CHILDREN,

THROUGH the indulgence of a kind Providence, I am again permitted to dedicate the effusions of a tender heart to your improvement; and I am persuaded that you will receive them with pleasure and respect, as the counsels of a faithful friend, and affectionate father. Harsh reproof and stern authority you have never experienced. Love has been the motive, and reason, since you were capable of being governed by it, the rule, of your obedience: and each revolving year has added to your virtues and to my felicity. Soon, however, the connection in which we now rejoice will be dissolved. The frequent interruptions of my health, and the natural delicacy of my constitution, warn me of the precarious tenure on which I hold the dearest blessings of life; and heighten my attachment to you, and to my friends, whilst they render me indifferent

to almost every other enjoyment. It is our wisdom, therefore, and I trust it is our mutual wish, to improve the fleeting period of our union; to cherish the generous sympathies which the filial and paternal relations inspire; and to discharge our reciprocal duties with assiduity, delight, and perseverance.

In these pages I shall continue to address you with a father's fond solicitude, when my tongue hath lost its utterance, and my heart hath ceased to feel. Nor will you be deaf to my instructions, though the voice be heard no more which once delivered them. With pious tenderness you will recollect the love from which they flowed, and gratitude will confer on them a value far beyond their humble claim of merit.

Such are the pleasing expectations I have formed, and which your amiable dispositions and affectionate behaviour fully justify. Oh, may no clouds arise to obscure the brightness of the prospect now before me! May wisdom and virtue more and more illuminate your path! And, at the close of life, may it be my honour and felicity to have supported the endearing character of your guardian, friend, and father! Adieu.

MANCHESTER, *January 1, 1777.*

FATHER'S INSTRUCTIONS.

PART II.

THE TRUE ENJOYMENTS OF LIFE.

MAY he survive his relatives and friends! was the imprecation of a Roman, on the person who should destroy the monument of his ancestors.* A more dreadful curse could scarcely be denounced. I remember to have seen it somewhere recorded, that an emperor of China, on his accession to the throne, commanded a general release from the prisons of all that were confined for debt. Amongst the number was an old man, who had been an early victim to adversity; and whose days of imprisonment, reckoned by the notches which he had cut on the door of his gloomy cell, expressed the annual revolution of more than fifty suns. With faltering steps, he departed from his mansion of sorrow; his eyes were dazzled with the splendour of light; and the face of nature

* "QUISQUIS HOC SUSTULERIT,

"AUT JUSSERIT,

"ULTIMUS SUORUM MORIATUR."

Fleetwood, *Inscript. Antiq.* p. 221.

presented to his view a perfect paradise. The jail in which he had been imprisoned was at some distance from Pekin; and he directed his course to that city, impatient to enjoy the gratulations of his wife, his children, and his friends.

With difficulty he found his way to the street in which formerly stood his decent habitation; and his heart became more and more elated at every step which he advanced. He proceeded, and looked with earnestness around; but saw few of those objects with which he was formerly conversant. A magnificent edifice was erected on the site of the house which he had inhabited. The dwellings of his neighbours had assumed new forms; and he beheld not a single face of which he had the least recollection. An aged pauper, who stood with trembling knees at the gate of a portico, from which he had been thrust by the insolent menial who guarded it, struck his attention. He stopped to give him a pittance out of the bounty with which he had been supplied by the emperor's liberality; and received in return the sad tidings, that his wife had fallen a lingering sacrifice to penury and sorrow; that his children were gone to seek their fortunes in unknown climes; and that the grave contained his nearest and most valuable friends. Overwhelmed with anguish, he hastened to the palace of his sovereign, into whose presence his hoary locks and mournful visage soon obtained admission; and casting himself at the feet of the emperor, "Great prince," he cried, "remand me to

“ the prison from which mistaken mercy hath
“ delivered me! I have survived my family and
“ friends; and in the midst of this populous city, I
“ find myself in dreary solitude. The cell of my
“ dungeon protected me from the gazers at my
“ wretchedness; and whilst secluded from society, I
“ was less sensible of the loss of social enjoyments.
“ I am now tortured with the view of pleasures, in
“ which I cannot participate; and die with thirst,
“ though streams of delight surround me.”

If the horrors of a dungeon, my Alexis, be preferred to the world at large, by the man who is bereft of his kindred and friends; how highly should you prize, how tenderly should you love, and how studious should you be to please those near and dear relations, whom a more indulgent Providence has yet preserved to you! Listen to the affectionate counsels of your parents; treasure up their precepts; respect their riper judgment; and enjoy, with gratitude and delight, the advantages resulting from their society. Bind to your bosom, by the most endearing ties, your brothers and sisters; cherish them as your best companions through the variegated journey of life; and suffer no jealousies or feuds to interrupt the harmony which now reigns, and I trust, will ever reign in this happy family. Cultivate the friendship of your father's friends; merit the approbation of the wise and good; qualify yourself, by the acquisition of knowledge, and the exercise of the benevolent affections, for the intercourse of mankind; and

you will at once be an ornament to society, and derive from it the highest felicity.

A WINTER EVENING'S CONVERSATION.

THE family of Euphronius had left their retirement at Hart-Hill, where

“ Dead the vegetable kingdom lay,

“ And dumb the tuneful.”*

His fire-side, at Manchester, was surrounded by a young and smiling circle; and the various labours and incidents of the day furnished topics of amusing conversation for the evening. Each, in succession, was the little hero of his own important tale; and Sophron closed the entertainment, by repeating the Geographical Lesson which he had learned, and recounting his travels over the terraqueous globe.

All listened with eager attention to the wondrous narration. He told them of the orange groves and spicy woods of Western and Eastern India; described the gold and silver mines of Peru; the rich diamonds of Brazil, and of Bengal; and the ivory tusks of the elephant, found in the forests of Africa. In artless colours, he painted the dreary regions and eternal snows of the Northern and Southern Poles; and when a general chill had seized his sympathetic audience, he presented to their astonished view the clouds of smoke, and torrents of liquid fire discharged

* Thomson.

by Hecla, Vesuvius, and Ætna. The impressions of horror were for a while suspended, when he displayed the vast expanse of the ocean, unruffled by a breath of wind. reflecting every where the azure sky, and crowded with myriads of sportive fishes. But a storm succeeds; the swelling billows mount into the heavens; the shattered bark is borne aloft on the summit of a wave, and then hurled into the gulph below, where she is dashed against a treacherous rock, or swallowed by the horrible abyfs.

Sopron proceeded to the history of animated nature. He pictured the Lion which inhabits the burning deserts of Zaara; pointed out the just proportions of his make, in which strength is united with agility; his undaunted look; and tremendous roar, resembling distant thunder. The peaceable Rhinoceros, that provokes not to combat, yet disdains to fly, even from the monarch of the forest; the fierce Tiger, the savage and untameable Hyena, and the artful Crocodile, were each described. Nor did he forget the Camel, patient of hunger and thirst; the monstrous Hippopotamos, found in the rivers Nile and Niger; and the Ouran-Outang, so near in its approaches to the human form. The scaly tribe of fishes he barely noticed; but dwelt longer on the structure, properties, and habitudes of the feathered race. He particularly enlarged on the songsters of the wood, which delight the eye, and charm the ear, by their varied plumage, and enchanting notes. These pleasing notes, he said, like human language,

are not *innate*;* but depend on the *imitation* of such sounds as the birds most frequently hear, and which their organs are adapted to perform. A young robin has been taught the song of the nightingale; and a linnet, which belonged to Mr. Matthews at Kensington, almost articulated the words *pretty boy*. The common sparrow, taken from the nest when just fledged, and educated with the goldfinch and the linnet, acquires the music of each; and the powers of the mocking bird are expressed by its very name. Canary birds, which are so much admired in this country, are imported from Tyrol, where the nightingale was originally employed as their instructor in singing. The traffic in these birds forms an article of commerce, as four Tyrolese generally bring over to England sixteen hundred every year; and though they carry them one thousand miles by land, and pay a duty of twenty pounds for this number, yet they reap a sufficient profit from the sale of them.†

Here Sophron concluded the history of his travels, of which this is only a brief relation. Alexis, Lucy, Emilia, and Jacobus, continued in mute attention, expecting farther wonders; and the looks of Euphronius expressed the satisfaction which he felt. You have given us, said he to Sophron, a lively and just description of the globe, its productions, and brute inhabitants; but man, who, by the superiority of his

* Philosophical Transf. vol. lxiii. p. 249.

† Philosoph. Transf. vol. lxiii. p. 261.

mental powers, is the lord of the creation; and whose nature and character form the most interesting and important objects of enquiry; has been overlooked in our survey. Climate, soil, laws, customs, food, and other accidental differences, have produced an astonishing variety in the complexion, features, manners, and faculties of the human species. The most refined and polished nations may be distinguished from each other; and a river is sometimes the only boundary between two savage tribes, who are as dissimilar in the tincture of their skin, as in the disposition of their minds. But all mankind have one common structure; all are formed with the powers of reason, with the moral affections, and with a capacity for happiness. The varieties amongst the human race, enumerated by Linnæus and Buffon, are six. The first is found under the polar regions, and comprehends the Laplanders, the Esquimaux Indians, the Samoeid Tartars, the inhabitants of Nova Zembla, the Borandians, the Greenlanders, and the people of Kamtschatka. The visage of men in these countries is large and broad; the nose flat and short; the eyes of a yellowish brown, inclining to blackness; the cheek bones extremely high; the mouth large; the lips thick, and turned outwards; the voice thin and squeaking; and the skin of a dark grey colour.* The people are short in stature, the generality being about four feet high, and the tallest not more than

* Krantz. Goldsmith's History of the Earth.

five. Ignorance, stupidity, and superstition are the mental characteristics of the inhabitants of these rigorous climates. For here

“Doze the grofs race. Nor sprightly jest nor song,

“Nor tenderness, they know; nor aught of life,

“Beyond the kindred bears that stalk without.”†

The Tartar race, under which may be comprehended the Chinese and the Japanese, form the second great variety in the human species. Their countenances are broad and wrinkled, even in youth; their noses short and flat; their eyes little, sunk in the sockets, and several inches asunder; their cheek bones are high; their teeth of a large size, and separate from each other; their complexions olive-coloured; and their hair black. These nations, in general, have no religion, no settled notions of morality, and no decency of behaviour. They are chiefly robbers; their wealth consists in horses; and their skill in the management of them.

The third variety of mankind is that of the southern Asiatics, or the inhabitants of India. These are of a slender shape, have long strait black hair, and generally Roman noses. Their complexions are of an olive colour, and in some parts quite black. These people are slothful, luxurious, submissive, cowardly, and effeminate.*

———“The parent sun himself

“Seems o’er this world of slaves to tyrannize;

† Thomson’s Seasons.

* See Goldsmith’s History of the Earth.

“ And, with oppressive ray, the roseate bloom
 “ Of beauty blasting, gives the gloomy hue,
 “ And feature gross: or worse, to ruthless deeds,
 “ Mad jealousy, blind rage, and fell revenge,
 “ Their fervid spirit fires. Love dwells not there,
 “ The soft regards, the tenderness of life,
 “ The heart-shed tear, th’ ineffable delight
 “ Of sweet humanity: these court the beam
 “ Of milder climes; in selfish fierce desire,
 “ And the wild fury of voluptuous sense,
 “ There lost. The very brute creation there
 “ This rage partakes, and burns with horrid fire.”*

The Negroes of Africa constitute the fourth striking variety in the human species; but they differ widely from each other: those of Guinea, for instance, are extremely ugly, and have an insupportably offensive scent; whilst those of Mosambique are reckoned beautiful, and are untainted with any disagreeable smell. The Negroes are in general of a black colour; and the downy softness of the hair which grows upon the skin, gives a smoothness to it, resembling that of velvet. The hair of their heads is woolly, short, and black; but their beards often turn grey, and sometimes white. Their noses are flat and short, their lips thick and tumid, and their teeth of an ivory whiteness.†

The intellectual and moral powers of these wretched people are uncultivated; and they are subject to the most barbarous despotism. The savage tyrants who rule over them, make war upon each

* Thomson’s Summer.

† See Goldsmith’s History of the Earth.

other for *human plunder*; and the wretched victims, bartered for spirituous liquors, or the wares of Birmingham and Manchester, are torn from their families, their friends, and their native land; and consigned for life to misery, toil, and bondage.* But how am I shocked to inform you, that this infernal commerce is carried on by the humane, the polished, the Christian inhabitants of Europe; nay even by Englishmen, whose ancestors have bled in the cause of liberty, and whose breasts still glow with the same generous flame! I cannot give you a more striking proof of the ideas of horror, which the captive negroes entertain of the state and servitude they are to undergo, than by relating the following incident from Dr. Goldsmith. “A Guinea captain was by stress of
 “weather driven into a certain harbour, with a
 “lading of sickly slaves, who took every opportunity to throw themselves overboard, when
 “brought upon deck for the benefit of fresh air.
 “The captain perceiving, amongst others, a female
 “slave attempting to drown herself, pitched upon her
 “as a proper example for the rest. As he supposed
 “that they did not know the terrors attending death,
 “he ordered the woman to be tied with a rope under
 “the arm-pits, and let down into the water. When

* It appears from the most accurate calculation, says Abbé Raynal, that a seventh part of the Blacks, imported from the coast of Guinea, die every year. Fourteen hundred thousand unhappy beings, who are now in the European colonies, in the New World, are the unfortunate remains of nine millions of slaves, who have been conveyed thither.

“ the poor creature was thus plunged in, and about
“ half way down, she was heard to give a terrible
“ shriek, which at first was ascribed to her fears of
“ drowning; but soon after the water appeared red
“ around her, she was drawn up, and it was found
“ that a shark, which had followed the ship, had
“ bitten her off from the middle.”*

The native inhabitants of America make a fifth
race of men. They are of a copper colour, have
black, thick, strait hair, flat noses, high cheek-bones,
and small eyes. They paint the body and face of
various colours, and eradicate the hair of their beards
and of other parts, as a deformity. Their limbs are
not so large and robust as those of the Europeans.
They endure hunger, thirst, and pain with astonish-
ing firmness and patience; and though cruel to their
enemies, they are kind and just to each other.

The Europeans may be considered as the last
variety of the human kind. But it is unnecessary to
enumerate the personal marks which distinguish them,
as every day affords you opportunities of making such
observations. I shall only suggest to you, that they
enjoy singular advantages from the fairness of their

* The practice of domestic slavery prevailed in the most po-
lished ages of the Greeks and Romans, and had a very pernicious
influence on the manners of those nations. It is related, that
Cædicius Pollio, in the presence of Augustus, ordered one of his slaves,
who had committed a slight offence, to be cut in pieces, and thrown
into the fish-pond, to feed his fishes. But the emperor, with indig-
nation, commanded him instantly to emancipate that slave, and all
the others who belonged to him.

complexions. The face of the African Black, or of the olive-coloured Asiatic, is a very imperfect index of the mind, and preserves the same settled shade in joy and sorrow, confidence and shame, anger and despair, sickness and health. The English are said to be the fairest of the Europeans; and we may therefore presume that their countenances best express the variations of the passions, and the vicissitudes of disease. But the intellectual and moral characteristics of the different nations which compose this quarter of the globe, are of more importance to be known. These, however, become gradually less discernible, as fashion, learning, and commerce prevail more universally; and I shall leave them, as objects of your future enquiry.

Thus passed a winter evening by the fire-side of Euphronius, whose pleasing, though anxious task it was,

“ To rear the tender thought;
 “ To teach the young idea how to shoot;
 “ To pour the fresh instruction o’er the mind;
 “ To breathe th’ enliv’ning spirit; and to fix
 “ The generous purpose in the glowing breast.”*

SISTERLY UNITY AND LOVE.

OBERVE those two hounds, that are coupled together, said Euphronius to Lucy and Emilia, who were looking through the window. How they torment each other by a disagreement in their pursuits! One is for moving slowly, and the other vainly urges

* Thomson's Seasons.

ed. The larger dog now looks forward to his relation on this side, and mark how he drags the nation along, who is exerting all his efforts to in a different sense! Thus they will continue all at variance, pulling each other in opposite directions, when they might, by kind and mutual exercises, pass on easily, serenely, and happily.*

Lucy and Emilia concurred in admiring the silly ill nature of these dogs; and Ephraim expressed a wonder with that he might never see any y similar in their behaviour to each other. "We have linked you together by the near equality of by your common relation to the most indulgent one, by the endearing ties of sisterhood, and by those generous sympathies which have been formed in your bosoms from your earliest infancy. Let the silken cords of mutual love continue to unite in the same persons. Suffer no differences to exist in your different ways, no contradictory passions to weaken your friendship, nor any selfish views or fond wishes to render those bonds uneasy and oppressive which are now your ornament, your strength, and chief happiness.

AN APPEARANCE IN NATURE EXPLAINED, AND IMPROVED.

THE morning, in the month of September, as he was riding with Ephraim from Hart-Hall

I am indebted to Mr. Dodley for the subject, but not for the use or moral application of the fable.

to Manchester, he noticed with surprise the sudden dispersion of a thick fog, which had obscured every object around him. The sun now shone in full splendour; and the veil being withdrawn from the face of nature, the hills and dales, the meadows, corn-fields, and woodlands seemed to meet the eye with renewed beauty and lustre. As soon as they were arrived in town, Euphronius took a glass of *clear* spring water, and threw into it a tea-spoonful of salt. An *opacity* almost instantly ensued through the whole of it; but when the glass was placed near the fire, and gently agitated, the liquor quickly recovered its transparency. 'This experiment, said Euphronius to his son, explains to you the phænomenon you lately observed. The watery vapours floating in the atmosphere, which formed the thick mist we found so incommodious to us, were dissolved by the air, as soon as the sun had given sufficient warmth and motion to its particles: and in the evening the fog will again return, and the dews descend, from the absence of that genial influence which now dissolves and renders them invisible. This glass of salt and water, which has been withdrawn from the fire, as it becomes colder loses in the same manner its transparency. Does your amiable heart, my dear Alexis, suggest to you any other analogy? There are mists of the mind, as well as of the atmosphere; and the sun of reason, like the great luminary of our system, has the happy power of producing their dispersion. Religion too offers her cheering *light*, when the soul

is clouded with adversity, and overspread with gloom. A well-grounded conviction that all events are under the direction of Providence, and a firm reliance on the power, wisdom, and goodness of the DEITY, will dispel every anxious thought, illuminate and extend into futurity our prospects; and by contrasting brightness with shade, will beautify the checkered landscape of life.

THE HISTORY OF JOSEPH ABRIDGED.

ISRAEL loved Joseph more than all his children, because he was the son of his old age; and he gave him a coat of many colours. But when his brethren saw their father's partiality to him, they hated him, and would not speak peaceably unto him. And Joseph dreamed a dream, and he told it to his brethren. Behold, he said, we were binding sheaves in the field; and lo! my sheaf arose and stood upright; and your sheaves stood round about, and made obeisance to my sheaf. And his brethren said unto him, Shalt thou indeed have dominion over us? And they hated him the more for his dreams, and for his words.

It happened that his brethren went to feed their father's flock in Dothan. And Joseph went after his brethren; but when they saw him afar off, they conspired against him to slay him; and they said one to another, We will tell our father that some evil beast hath devoured him. But Reuben wished to

deliver him out of their hands; and he said, Let us not kill him, but cast him into this pit that is in the wilderness: and they followed his counsel, and cast him into the pit, which then contained no water. A company of Ishmaelites from Gilead passed by at this time with their camels, bearing spicery, balm, and myrrh, which they were carrying into Egypt. And Judah said unto his brethren, Let us sell Joseph to the Ishmaelites, and let not our hands be upon him; for he is our brother and our flesh: and Joseph was sold for twenty pieces of silver. And his brethren killed a kid, and dipt his coat in the blood thereof; and they brought it unto their father, and said, this have we found. And Jacob knew it; and believing that Joseph was devoured by an evil beast, he rent his clothes, and put sackcloth on his loins, and refused all comfort, saying, I will go down into the grave to my son mourning. Thus wept his father for him. But Joseph was carried into Egypt, and sold to Potiphar, the captain of Pharaoh's guard. And the LORD was with him, and prospered him; and he found favour in the sight of his master. But by the wickedness of Potiphar's wife, he was cast into the prison, where the king's prisoners were bound. Here also the LORD continued to shew him mercy, and gave him favour in the sight of the keeper of the prison. And all the prisoners were committed to his care; amongst whom were two of Pharaoh's officers, the chief of the butlers, and the chief of the bakers. And Joseph interpreted the dreams of the king's ser-

vants; and his interpretation being true, the chief butler recommended him to Pharaoh, who had dreamed a dream, which Joseph thus shewed unto him. Behold there shall come seven years of great plenty throughout all the land of Egypt: and there shall arise after them seven years of famine, and all the plenty shall be forgotten in the land of Egypt, and the famine shall consume the land.

And the king said unto Joseph, Forasmuch as God hath shewn thee all this, thou shalt be over mine house; and according to thy word shall all my people be ruled. And Joseph gathered up all the food of the seven years, and laid up the food in storehouses. Then the seven years of dearth began to come, as Joseph had foretold. But in all the land of Egypt there was bread; and people from all countries came unto Joseph to buy corn, because the famine was sore in all the lands. Now amongst those that came were the ten sons of Jacob, from the land of Canaan. And Joseph saw his brethren, and he knew them; but made himself strange unto them, and spake roughly to them, saying, Ye are spies. And they said, Thy servants are twelve brethren, the sons of one man in the land of Canaan; and behold the youngest is this day with our father, and one is not.

But Joseph said unto them, Ye shall not go forth hence, except your youngest brother come hither. Let one of your brethren be bound in prison, and go ye to carry corn for the famine of your houses, and bring your youngest brother unto me. And their

consciences reproached them, and they said one to another, We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us and we would not hear; therefore is this distress come upon us. And they knew not that Joseph understood them, for he spake unto them by an interpreter: and he turned himself about from them, and wept; and returned to them again, and communed with them, and took from them Simeon, and bound him before their eyes. And they returned unto Jacob their father, in the land of Canaan, and told him all that had befallen them. And Jacob their father said unto them, Me have ye bereaved of my children: Joseph is not, and Simeon is not, and ye will take Benjamin away also. But my son shall not go down with you; for his brother is dead, and he is left alone: if mischief befall him in the way in which ye go, then shall ye bring down my grey hairs with sorrow to the grave. But the famine continued fore in the land; and when they had eaten up the corn which they had brought out of Egypt, Jacob said unto them, Go again, and buy us food: and if it must be so, now take also your brother Benjamin, and arise and go unto the man. And they brought presents unto Joseph, and bowed themselves to him to the earth. And he asked them of their welfare, and said, Is your father well? Is he alive? And he lifted up his eyes, and saw Benjamin his brother, and his bowels did yearn towards his brother, and he sought where to weep, and he entered into his cham-

er and wept there: and he washed his face, and went out, and refrained himself. Then he commanded the steward of his house, saying, Fill the men's sacks with food, as much as they can carry, and put my cup, the silver cup, into the sack of Benjamin the youngest. And the steward did according to the word that Joseph had spoken. As soon as the morning was light, the men were sent away, they and their asses. But Joseph commanded his steward to follow them, and to search their sacks, and to bring them back. And when Judah and his brethren were returned into the city, Joseph said unto them, What deed is this that ye have done? The man in whose hands the cup is found shall be my servant; and as for you, get you in peace unto your father. But they said, Our father will surely die, if he seeth that the lad is not with us; and we shall bring down the grey hairs of thy servant our father with sorrow to the grave. Then Joseph could not refrain himself before all them that stood by him, and he cried, Cause every man to go out from me; and there stood no man with him whilst Joseph made himself known unto his brethren. And he wept loud, and said unto his brethren, I am Joseph; doth my father yet live? And his brethren could not answer him, for they were troubled at his presence. And Joseph said unto his brethren, Come near to me, I pray you; and they came near: and he said, I am Joseph your brother, whom ye sold into Egypt. Now therefore be not grieved, nor angry with your-

selves that ye sold me hither, for God did send me before you to save your lives by a great deliverance. Haste you, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord over all Egypt; come down unto me, tarry not. And thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou hast: and there will I nourish thee; for yet there are five years of famine; lest thou and thy household, and all that thou hast, come to poverty. And behold your eyes see, and the eyes of my brother Benjamin, that it is my mouth which speaketh unto you. And you shall tell my father of all my glory in Egypt, and all that you have seen; and ye shall haste, and bring down my father hither.

And he fell upon his brother Benjamin's neck, and wept; and Benjamin wept upon his neck. Moreover, he kissed all his brethren, and wept upon them; and after that his brethren talked with him. And the same thereof was heard in Pharaoh's house, and it pleased Pharaoh well, and his servants. And Pharaoh said unto Joseph, Invite hither thy father and his household, and I will give them the good of the land of Egypt, and they shall eat the fat of the land. And the spirit of Jacob was revived, when he heard these things; and he said, my son is yet alive, I will go and see him before I die. And he took his journey, with all that he had. And Joseph made ready his chariot, and went up to meet Israel his

father to Goshen; and presenting himself unto him, he fell on his neck, and wept on his neck for some time. And Joseph placed his father and his brethren; and gave them a possession, in the land of Egypt, in the best of the land, as Pharaoh had commanded.

This interesting story contains a variety of affecting incidents, is related with the most beautiful simplicity, and furnishes many important lessons of instruction. It displays the mischiefs of parental partiality; the fatal effects of envy, jealousy, and discord amongst brethren; the blessings and honours with which virtue is rewarded; the amiableness of forgiving injuries; and the tender joys which flow from fraternal love and filial piety. Different in other respects as your lot may be from that of Joseph, you have a father, my dear Alexis, who feels for you all the affection which Israel felt, and who hopes he has a claim to the same generous return of gratitude. You have brothers and sisters, who are strangers to hatred, who will cherish and return your love, and whose happiness is inseparable from yours: and you are under the protection and authority of that eternal Being, the God of Abraham, of Isaac, and of Jacob, who sees, approves, and will exalt the virtuous.*

* In relating the history of Joseph, an incident, which reflects the highest honour on his character, has been omitted; because to my younger readers it admits of no explanation, and might wound the sensitive modesty of those who are farther advanced in years. There is a delicacy and sense of decency in the mind of an ingenuous youth, which shields him more powerfully from seduction than the lessons of morality, or the brightest examples of self-govern-

GOOD-NATURED CREDULITY.

A Chaldean peasant was conducting a goat to the city of Bagdat. He was mounted on an ass, and the goat followed him, with a bell suspended from his neck. "I shall sell these animals," said he to himself, "for thirty pieces of silver; and with this money I can purchase a new turban, and a rich vestment of taffety, which I will tie with a sash of purple silk. The young damsels will then smile more favourably upon me, and I shall be the finest man at the Mosque." Whilst the peasant was thus anticipating in idea his future enjoyments, three artful rogues concerted a stratagem to plunder him of his present treasures. As he moved slowly along, one of them slipped off the bell from the neck of the goat, and fastening it, without being perceived, to the tail of the ass, carried away his booty. The man riding upon the ass and hearing the sound of the bell, continued to muse without the least suspicion of the loss which he had sustained. Happening, however, a short while afterwards, to turn about his head, he discovered, with grief and astonishment, that the animal was gone which constituted so considerable a part of his riches: and he inquired with the utmost anxiety after his goat of every traveller whom he met.

The second rogue now accosted him, and said, "I have just seen in yonder fields a man in great ment. This tender shoot of vernal life is often injured by improper culture: it shrinks at the suggestion of every loose idea, and is blasted by their frequent and unseasonable repetition.

“haste, dragging along with him a goat.” The peasant dismounted with precipitation, and requested the obliging stranger to hold his ass, that he might lose no time in overtaking the thief. He instantly began the pursuit; and having traversed in vain the course that was pointed out to him, he came back fatigued and breathless to the place from whence he set out, where he neither found his ass, nor the deceitful informer, to whose care he had entrusted him. As he walked pensively onwards, overwhelmed with shame, vexation, and disappointment, his attention was roused by the loud complaints and lamentations of a poor man who sat by the side of a well. He turned out of the way to sympathize with a brother in affliction, recounted his own misfortunes, and inquired the cause of that violent sorrow which seemed to oppress him. Alas! said the poor man, in the most piteous tone of voice, as I was resting here to drink, I dropped into the water a casket full of diamonds, which I was employed to carry to the Caliph at Bagdat; and I shall be put to death, on the suspicion of having secreted so valuable a treasure. Why do not you jump into the well in search of the casket, cried the peasant, astonished at the stupidity of his new acquaintance? Because it is deep, replied the man, and I can neither swim nor swim. But will you undertake this kind of service for me, and I will reward you with thirty pieces of silver? The peasant accepted the offer with exultation; and whilst he was putting off his cassock, shoes, and slippers, poured out his soul in thanksgiving.

ings to the holy prophet for this providential succour. But the moment he plunged into the water in search of the pretended casket, the man (who was one of the three rogues that had concerted the plan of robbing him) seized upon his garments, and bore them off in security to his comrades.

Thus through inattention, simplicity, and credulity, was the unfortunate Chaldean duped of all his little possessions; and he hastened back to his cottage, with no other covering for his nakedness than a tattered garment, which he borrowed on the road.*

AN EASY AND INSTRUCTIVE EXPERIMENT.

IT was a clear frosty day: the sun shone bright, and the ground was covered with snow, when Euphronius invited Alexis, Lucy, Emilia, and Jacobus, to assist him in a little experiment, which he thought would contribute to their instruction and amusement. He took four pieces of woollen cloth, equal in dimensions, but of different colours; one being *black*, another *blue*, a third *brown*, and a fourth *white*: and having chosen a proper situation, he laid them all very near each other on the surface of the snow. In a few hours the black piece of cloth had sunk considerably below the surface, the blue almost as much, the brown

* The story is said to have been written by an Arabian author; but I have taken the liberty of deviating from the original, and of making additions to it.

a little, but the white remained precisely in its position.† Observe, said Euphronius, how varied is the influence of the sun's rays on different colours! They are absorbed and retained by the *black*; and in the piece of cloth before us, they have produced such a strong and durable heat as to melt the snow underneath. Their effect on *blue* is nearly similar, but they seem not to penetrate the *white*: and the piece of that colour, by having no warmth communicated to it, still continues on the surface of the snow.

This little experiment teaches you, Emilia, that white hats will afford the best defence to your complexion; but that they should have dark linings, to absorb the rays of light which are reflected from the earth. You may learn from it, Alexis, that clothes of a light colour are best adapted to summer, and to hot climates; that black substances acquire heat sooner, and retain it longer than any other; and that chimneys, drying-stoves, &c. should be painted black. Other inferences I shall leave to you the pleasure of drawing. Allow me only to remind you, that knowledge and virtue may be justly compared to rays of light; and that it is my warmest wish and highest ambition that your heart and understanding may unite the qualities of the two opposite colours you have been contemplating. May your mind be quick in the conception, and steady in the retention of every good impression! And may the lustre of your endowments be reflected on your brothers, sisters, and friends!

† See Franklin's Observations.

THE DOG.

“ My dog, the truest of his kind,
“ With gratitude inflames my mind;
“ I mark his true, his faithful way,
“ And in my service copy Tray.”

GAY'S FABLES.

A Water-spaniel belonging to a neighbour was a frequent, and always a most welcome, guest in the family of Euphronius. Her placid looks, gentle manners, and assiduity to please, rendered her equally the favourite of the servants and of the children. It happened that there was a general alarm concerning mad dogs in Manchester; and to guard against danger Sylvia was closely confined to her kennel. A week elapsed without a single visit from her; no one knew the cause of her absence, and all lamented it. She at length returned; the children flocked with joy and eagerness around her, but they beheld her trembling, feeble, and emaciated. She crawled over the kitchen floor, looked wistfully at Emilia, then at Jacobus, then at Lucy; advancing a step forwards, she licked the hand of Alexis, which was stretched forth to stroke her, and expired at his feet without a groan. The children at first stood silent and motionless, a gush of tears succeeded, and Euphronius, though pleased with the sensibility they shewed, thought it necessary to soften the impression which this affecting incident produced. He endeavoured to withdraw their attention from Sylvia, by describing the qualities, and relating the history, of the species at

large. I am not surpris'd, said he, that you should lament the loss of an animal, whom nature seems to have peculiarly formed to be the favourite and friend of man. The beauty of his shape, his strength, agility, swiftness, courage, generosity, fidelity, and gratitude, command our attachment, and give him the justest claim to our care and protection. In obedience and docility he surpasses every other quadruped; and so perfectly is he domesticated, that Mr. Buffon observes, he assimilates his character to that of the family in which he lives. Amongst the proud he is disdainful, and churlish amongst clowns.

In Congo, Angola, and in South-America, where dogs are found wild, they unite in packs, and attack the fiercest animals of the forest. On the southern coast of Africa, it is said, there are dogs that neither bark nor bite, and their flesh is highly valued by the negroes.* The flesh of this animal is also considered as a dainty by the Chinese, and public shambles are erected for the sale of it. In Canton particularly, there is a street appropriated to that purpose; and what is very extraordinary, whenever a dog-butcher appears, all the dogs in the place pursue him in full cry. They know their enemy, and persecute him as far as they are able.†

The influence of climate, and the efforts of art, have produced many varieties in the breed of dogs. The British mastiffs were so famous among the Ro-

* See Brookes's Natural History.

† See Goldsmith's History of the Earth.

mans, that their emperors appointed an officer in this island to train them for the combats of the Amphitheatre. Three of these were esteemed a match for a bear, and four for a lion. But an experiment was made in the Tower by King James the First, from which it appeared that three mastiffs conquered this noble animal. Two of them were disabled in the conflict; but the third forced the lion to seek his safety by flight.* The British mastiffs were also educated for war, and were employed by the Gauls in their battles, as we learn from Strabo.† Linnaeus has delivered, in the following terms, the natural history of the dog:—

“ This animal eats flesh, and farinaceous vegetables, but not greens. His stomach digests bones: he uses the tops of grass as a vomit, and laps his drink with his tongue: his scent is most exquisite, when his nose is moist: he treads lightly on his toes, scarcely ever sweats, but when hot lolls out his tongue. He generally walks round the place on which he intends to lie down. His sense of hearing is very quick when asleep: he dreams. The female goes with young sixty-three days, and commonly brings from four to eight puppies at a birth. The male puppies resemble the dog, the female the bitch. He is the most faithful of all animals; is very docible, hates strange dogs, snaps at a stone which is thrown at him, howls at certain musical notes, and barks at strangers. This quadruped is rejected by the Mahometans.”

* See Stowe's Annals, Pennant's Zoology, Camden's Britannia.

† Lib. iv.

RESPECT AND DEFERENCE DUE TO THE AGED.

AN aged citizen of Athens coming late into the public theatre of that city, so celebrated for arts and learning, found the place crowded with company, and every seat engaged. Though the spectators were his countrymen, and most of them young persons, no one had the politeness or humanity to make room for him. But when he passed into the part which was allotted to the Lacedæmonian ambassadors and their attendants, they all rose up, and accommodated the old gentleman with the best and most honourable seat amongst them. The whole company were equally surprised and delighted with this instance of urbanity, and expressed their approbation by loud plaudits. *The Athenians perfectly well understand the rules of good manners*, said one of the ambassadors, in return for this compliment, *but the Lacedæmonians practise them.*

CICERO.

GAMING.*

THAT the love of gaming has its foundation in avarice, is an undoubted truth; but it proceeds from a species of covetousness differing from every other. Gallust, in his character of Cataline, has given us an exact definition of it: *Alieni appetens, sui profusus; profuse of his own, greedy of the property of another.* The destructive consequences of this vice will be

* This is a juvenile production, written when the Author was at school.

evinced by the melancholy history of Lyfander. This unfortunate youth was the only son of Hortensius, a gentleman of large fortune; who with a paternal eye watched over his education, and suffered no means to be neglected, which might promote his future usefulness, honour, or happiness. Under such tuition he grew up, improving in every amiable accomplishment. His person was graceful, and his countenance the picture of his soul, lively, sweet, and penetrating. By his own application, and the assistance of suitable preceptors, he was master of the whole circle of sciences; and nothing was now wanting to form the complete gentleman but travelling. The tour of Europe was therefore resolved upon, and a proper person provided to attend him. Lyfander and his tutor accordingly set out. I pass over in silence the sad parting of the good old gentleman and his beloved son: the scene may be conceived, but cannot be expressed. Our travellers directed their course to France, and crossed the sea at Dover, with an intention to pay their first visit to Paris. Here Lyfander had difficulties to surmount, of which he was little apprised; he had been bred in shades and solitude, and had no idea of the active scenes of life. It is easy to imagine, therefore, his surprise at being transported, as it were, into a new world. He was delighted with the elegance of the city, and the crowds of company that resorted to the public walks. He launched into pleasures, and was enabled to commit a thousand extravagances, by the ample supplies of money which

a fond father allowed him. In vain his tutor represented to him the imprudence of his conduct: captivated with the novelty of every thing around him, he was deaf to all his remonstrances. He engaged in an intrigue with a woman of the most infamous character, who in a short time reduced him to the necessity of making fresh demands upon his father. The indulgent Hortensius, with a few reprimands for his profusion, and admonitions to œconomy, remitted him considerable sums. But these were not sufficient to satisfy an avaricious mistress; and ashamed to expose himself again to his father, he had recourse to fortune. He daily frequented the gaming-tables; and elated with a trifling success at the beginning, gave up every other pleasure for that of rattling the dice. Sharpers were now his only companions, and his youth and inexperience made him an easy prey to their artifice and designs. His father heard of his conduct with inexpressible sorrow. He instantly recalled him home; but alas! the return to his native country did not restore him to his native dispositions. The love of learning, generosity, humanity, and every noble principle, were suppressed; and in their place the most detestable avarice had taken root. The reproofs of a father, so affectionate as Hortensius, were too gentle to reclaim one confirmed in vicious habits. He still pursued the same unhappy course; and at length, by his dissolute behaviour, put an end to the life of the tenderest of parents. The death of Hortensius had at first a happy effect upon the

mind of Lyfander; and by recalling him to a sense of reflection, gave some room to hope for reformation. To confirm the good resolutions he had formed, his friends urged him to marry. The proposal not being disagreeable to him, he paid his addresses to Aspasia, a lady possessed of beauty, virtue, and the sweetest dispositions. So many charms could not but impress a heart, which filial grief had already in some measure softened. He loved and married her, and by her prudent conduct was prevailed upon to give up all the former associates of his favourite vice. Two years passed in this happy manner; during which time Aspasia blessed him with a son. The little darling had united in him all *the father's lustre, and the mother's grace*. Lyfander often viewed him with streaming eyes of tenderness; and he would sometimes cry out, "Only, my son, avoid thy father's steps, "and every felicity will attend thee." About this time, it happened that some business of importance required his presence in London: there he unfortunately met with the base wretches who had been his old acquaintance; and his too-easy temper complying with their sollicitations, again he plunged into the abyss of vice and folly. Aspasia wondering at the long absence of her husband, began to entertain the most uneasy apprehensions for him. She wrote him a tender and endearing letter, but no answer was returned. Full of terror and anxiety, she went in person to enquire after her Lyfander. Long was it before she heard the least tidings of him. At length,

by accident finding his lodgings, she flew to his chamber with the most impatient joy to embrace a long-lost husband. But ah! who can paint the agony she felt at the sight of Lyfander weltering in his gore, with a pistol clenched in his hand! That very morning he had put an end to his wretched being. A paper was found upon the table, of his own handwriting, which imported that he had entirely ruined himself, and a most amiable wife and child; and that life was insupportable to him.

RIVALSHIP WITHOUT ENMITY;
EMULATION WITHOUT ENVY.

DEMOSTHENES, a celebrated Grecian orator, was born at Athens, near four hundred years before the Christian æra. He was remarkable for the simplicity and energy of his eloquence. It is said that he copied the History of Thucydides no less than eight times, to acquire a nervous and majestic diction; and that his thirst after knowledge was so great, as to lead him to pursue his studies in a subterranean apartment, that he might be free from noise, disturbance, or interruption.

Æschines was also an eminent orator of Greece, and cotemporary with Demosthenes. He preferred an indictment against Ctesiphon, as a pretext for the accusation of his rival Demosthenes. A day was appointed for the trial; and no cause ever excited such general curiosity, or was conducted with greater

pomp and solemnity. People assembled from every part of Greece, to be spectators of the contest between these two great masters of rhetoric. The inclinations of the citizens were favourable to Æschines; but such was the prevailing eloquence of his antagonist, that he lost his cause, and was sentenced to banishment. He retired to the island of Rhodes; where he established a school of oratory, which continued to flourish many centuries afterwards. He commenced his lectures with the oration which he had delivered just before his exile; and it was highly applauded by the audience. But when he recited the answer of Demosthenes, his hearers redoubled their expressions of admiration. Æschines, so far from feeling any emotions of envy at this second triumph of his rival, cried out with rapture, "*How great, my friends, would have been your transport, had you heard Demosthenes himself deliver this oration, with those invincible powers of elocution for which he is so justly and universally celebrated!*"

When Æschines was condemned to banishment, Demosthenes exulted not in the victory that he had obtained; but followed his rival to the ship in which he was to embark, and constrained him to accept of a sum of money, to defray the expences of his voyage, and to procure for him an easy settlement at Rhodes. Impressed with this affecting instance of generosity, the exiled orator with admiration exclaimed, "*How deeply must I regret the loss of a country, in which I have received such liberal*

*“ assistance from a professed enemy, as I cannot expect
“ even from a friend in any other part of the world ! ”*

CICERO.

VIRTUOUS FRIENDSHIP EXTENDS BEYOND
THE GRAVE.

EMILIA had been slightly indisposed several days ; but not in such a manner as to confine her from the cheerful society of her brothers and sisters. Whilst she was standing in the midst of them, a fainting fit suddenly overpowered her ; and she fell down, as it were lifeless, on the floor. She was soon recovered, by the tender offices of Sophronia ; but the affecting image of death, which the children had seen, continued for some time to oppress their minds with sorrow and terror. Alexis, in the evening, accompanied his father into the fields. The path which they pursued led them to the banks of the Irwell ; where they stopped to contemplate its winding stream and the chequered sides. The stump of a tree, overshadowed by a neighbouring oak, afforded them a comfortable seat ; and Euphronius began to expatiate on the wisdom and goodness of Providence, in watering the earth with rivers, which flow into the sea, and are again returned in fertilizing showers. Alexis made no reply ; and Euphronius, observing that he was lost in thought, enquired what subject so deeply engaged his attention. The youth said, with a sigh, I have been early taught to see, admire, and reverence the Deity, in all his works ; but more

particularly in the structure of man, in his present enjoyments and future expectations. The moral affections you have cultivated in my heart with assiduous care; and I have fondly believed that the exercise of them will constitute my chief felicity through all eternity. Oh! that the pleasing delusion had been still continued! This morning I was shocked with the apparent death of my beloved Emilia; but it was some consolation to my mind, that we should hereafter meet again, renew our fond regard, and for ever live together in the same endearing connection which now subsists between us. In this hope, it seems, I was miserably mistaken. A learned divine, whose works I have just been reading, asserts with confidence, that in heaven the virtuous of all ages, past, present, and to come, will dwell together, as in one universal family, without personal partialities or distinction.

The doctrine, I trust, is false, replied Euphronius with some emotion; for heaven, methinks, would not be such to me, if it were true. But I correct myself, Alexis: on a subject of such uncertainty, we should speak with an awful reliance on that great Being, who perfectly knows our frame, and what will best promote our happiness. With such sentiments of reverence let us pursue the interesting theme; and enquire whether reason and revelation do not justify the hope, that we shall hereafter be united to our virtuous relations and friends; and enjoy, with increasing delight, all those tender at-

tachments, which, in the present state, sweeten both social and domestic life.

One of the strongest arguments for the future existence of the soul, derived from the light of nature, is the dread which we feel of annihilation, and our ardent desires after immortality. Have we not the like anxiety to be again restored, in happier regions, to those whom in this world we have known, esteemed, and loved? The human understanding seems to be formed for *endless* improvement. The faculty of *comprehension* is daily enlarged, till the animal machine, having acquired its full vigour, suffers the gradual decays of age; and as the Deity hath created nothing in vain, *capacity* may be supposed to imply *attainment*, in some other stage of our existence.

But shall we grant to our *intellectual*, a privilege which we deny to our *moral* powers; or exclude from future growth and cultivation the noblest and most important endowments of the mind? The principle of benevolence is neither inconsistent with the partialities of friendship, nor with the endearments of family love; but rather originates from them, like circles on the water, widening as they flow from one common centre. Nor will the filial, parental, or fraternal charities damp the fervour of our piety to the Father of the universe; or abate our gratitude to the great Bond of our union, and the Author of our dearest enjoyments. The present life is only the commencement of those improvements in knowledge and goodness, which we shall progressively make

through all eternity. And as our kindred and friends are, in a peculiar manner, the companions of our journey here, and the objects of our most virtuous affections; is it not probable that they will continue to be such hereafter; and that we shall not only find them our *crown of rejoicing*, but that it will be our divinest pleasure to promote the advancement of each other in piety, glory, and felicity? The Scriptures speak not explicitly concerning this interesting point; but there are a variety of passages in the New Testament, which evidently imply, that good men “will be
 “happy hereafter, in the same seats of joy; will live
 “under the same perfect government; and be members of the same heavenly society. Will not then
 “our nearest relations be accessible to us? And if
 “accessible, shall we not fly to them, and mingle
 “our hearts and souls again?”

“The Thessalonians, a little before St. Paul wrote
 “his first Epistle to them, had lost some of their
 “friends by death. In these circumstances he ex-
 “horts them not to *sorrow like others who had no*
 “*hope*; because they might conclude certainly from
 “the death and resurrection of Jesus, that those who
 “*had slept in him, God would hereafter bring with*
 “*him*. He tells them *by the word of the LORD*, or
 “as from immediate revelation, that a period was
 “coming, when CHRIST would descend from heaven
 “*with a shout, with the voice of the archangel, and*
 “*with the trump of God*; and when the friends they
 “had lost should be raised from the dead, and to-

“gether with themselves, *should be caught up to meet*
 “*the LORD in the air, and to live for ever with him.*
 “But what I have in view, is more distinctly asserted
 “in the second chapter of this Epistle, verse 19.
 “*For what is our hope, our joy, our crown of re-*
 “*joicing? Are not even ye in the presence of our*
 “*Lord Jesus at his coming?* It is most plainly im-
 “plied in these words, that the apostle expected to
 “see and know again his Thessalonian converts, at
 “CHRIST’s second coming. The same remark may
 “be made on his words to the Corinthians. *Knowing*
 “*that he who raised up the Lord Jesus, shall raise us*
 “*up also by Jesus, and present us with you. As you*
 “*have acknowledged us in part, that we are your*
 “*rejoicing, even so ye also are ours in the day of the*
 “*Lord Jesus.*”*

Thus it appears, that the pleasing idea of a re-
 union with our virtuous relations and friends, in the
 future life, is agreeable to the natural expectations of
 mankind; necessary to the exercise of our most dis-
 tinguished moral powers; and favourable to every
 sentiment of gratitude, devotion, and piety. Reve-
 lation seems also to confirm what reason so much
 approves; and I hope, my dear Alexis, your mind is
 now no longer disquieted with despondency or fear.
 Indulge the generous affections of your heart; cherish
 the filial and fraternal love with which it glows;
 cultivate the valuable friendships you have formed;
 and be assured that what constitutes your present,

* See Price’s Dissertations on Providence, Prayer, &c. p. 233.

will heighten your future felicity. But remember that your union in the heavenly world can only be with the worthy and the good, and be cautious to form no close attachments, but such as will merit perpetuity. If death snatch from you a beloved friend, whilst you lament the loss, *sorrow not as one without hope* or consolation. The separation, however painful, will be but for a season; and you will have a kindred spirit in the regions of bliss, to welcome your arrival there, and to conduct you into the glorious presence of the Sovereign of the universe.

“O! *præclarum diem*, (says Cicero) *cum ad illud*
 “*divinum animorum concilium cætumque proficiscar*;
 “*cumque ex hac turba et colluvione discedam! profi-*
 “*ciscar enim ad Catonem meum, quo nemo vir melior*
 “*natus est, nemo pietate præstantior!*”—Cic. de Senectute.

WARMTH IN ARGUMENT.

LORD Shaftesbury, I remember, in his *Characteristics*, relates the story of a clown, who was present at the debates of the Doctors in the University of Oxford. Though he was equally a stranger to the subjects and the language, he seemed to listen with great attention, and to receive much pleasure from them. A gentleman commoner who stood near him and observed the emotions expressed in his countenance, enquired what amusement he could find in hearing such disputes, since it was impossible that he

should even know to which side the victory inclined? "Sir," replied the clown, "*I am not such a fool as you imagine me to be ; for I can easily see who is first put into a passion.*" Common sense dictated this observation to the countryman, that he who was superior in argument would maintain his composure of mind; whilst his antagonist would naturally become violent and angry, because unable to support his cause by the force of reason.

HABITS OF SENSUALITY MAY BE FORMED IN
EARLY YOUTH.

FLORIO and Alonzo were schoolfellows, and inseparable companions at Eton. They were both profusely supplied with money by their too indulgent parents; and they spent it not in the pursuit of active diversions, in the purchase of books, or in the offices of humanity; but in cakes, tarts, and sweetmeats. With these they continually glutted themselves; and as the head is always stupified when the stomach is overloaded, they were the greatest dunces in the school. Florio, whose powers of digestion were much feebler than those of his friend, became pale and emaciated as he grew in stature. His appetite was nice and delicate; and he loathed every kind of food, but such as afforded the most savoury and exquisite relish. I have seen him rise from a good dinner without eating a single morsel, because the meat was plainly dressed, and the sauces had no piquancy. Thus he often starved in the midst of

plenty; and lost the only enjoyment which life was capable of affording to his vitiated taste. His fortune was soon expended in the gratification of his palate; and he was reduced to practice the meanest arts to obtain supplies for fresh indulgences. He has been known to purchase an ortolan with the guinea which he begged as charity; and to give for a dish of green pease a much larger sum, with which he was entrusted for the relief of a friend in distress.*

Alonzo, whose strength of constitution converted into nourishment the unwholesome pastry which he so greedily devoured, became lusty and corpulent; but his complexion was wan, his flesh bloated, and his belly unnaturally swollen. His appetite was rather voracious than nice; and he consumed as much food at one meal, as would have sufficed with temperance for three. He died of an apoplexy, at the age of thirty; having gorged himself with such quantities of meat, at a public entertainment, as occasioned a sudden cessation of the animal and vital functions.

Sensuality is a vice which contaminates the body, depresses the understanding, deadens the moral feelings of the heart, and degrades the human species from the exalted rank which they hold in the creation.† It is shocking to read the examples of it,

* This fact is related of the late Theophilus Cibber.

† ——— “Vides ut pallidus omnis

“Cœnâ defurgat dubiâ? quin corpus onustum

“Hæsternis vitiis animum quoque prægravat unâ,

“Atque affigit humo divinæ particulam auræ.”

Hor. Sat. II. lib. ii. ver. 76.

which both ancient and modern history afford; and as the Spartans used to make their slaves drunk, to display to their children the folly and odiousness of intemperance, I shall recite a few instances of extravagance in eating, as the best lessons of moderation and abstinence.

Lucullus, a Roman general, kept the most magnificent table, and was served in the same sumptuous manner, even when no guests were invited. His steward one day made an apology for the dinner, which was less splendid than usual, and hoped it would be excused, as there was no company. "Did you not know," said the Epicure, "that Lucullus was to eat with Lucullus to-day?" Cicero and Pompey had heard much of his mode of living, and they were determined to surprise him, by going without notice to partake of his entertainment. He ordered the dinner to be served in the hall of Apollo; and it was prepared in so short a time, and with so much opulence, as astonished his visitors. The hall of Apollo was a private direction, understood by the cooks to imply that the feast should amount to near 1200*l.* sterling.*

Mark Anthony passed his time in revels and entertainments, whilst he was with Cleopatra in Egypt. A young Greek, then prosecuting the study of physic at Alexandria, had the curiosity to go into his kitchen, where he saw eight wild boars roasting at the same

* Plut. in Lucullo.—Dr. Arbuthnot estimates the expence at 1,614 : 11 : 8.

time before the fire. He enquired what number of guests were to be at supper. Not more than ten, said an officer, smiling; but it is necessary that every part of the animal should be brought to the table in exquisite perfection.*

Clodius Æsopus, the most famous tragedian that ever appeared on the Roman stage, and who acquired a princely fortune by his profession as an actor, had one dish which cost six thousand sester tia, that is, four thousand eight hundred pounds sterling.† It consisted of the choicest and dearest singing-birds, brought perhaps from the most distant provinces of the empire,

The name of Sir Isaac Newton is not, at this time, more famous amongst philosophers than that of Apicius was formerly with the Roman epicures. The capital of the world had the honour of giving birth, at different periods of time, to three of this denomination, who were all celebrated for their gluttony. The one who was most eminent lived under the reigns of Augustus and Tiberius, and read public lectures on the art of sensuality. He was the inventor of a cake which was called by his name; and he wrote an elaborate treatise on the methods of stimulating the appetite, *de gulæ irritamentis*. Historians of credit assert, that he sailed from Minturnæ in Campania to Africa, with no other view than to taste of a species of oysters, reported to be much larger and more delicious than any on the coast of Italy; but that

* Plut.

† See Plin. lib. x. c. 60, Arbutnot on Coins, p. 133.

finding he had received false information, he returned immediately, without condescending, and probably without feeling the least curiosity, to go on shore. After squandering immense sums of money in the most shameful luxury,* he poisoned himself, from an apprehension of being starved, though he had a very ample fortune remaining.

The emperor Heliogabalus, that monster of cruelty and bestiality, is said to have had the brains of several hundred ostriches dressed for one dish.† But it is painful to relate such instances of depravity.

* £807,291 : 13 : 4—according to Dr. Arbuthnot's calculation.

† Sensuality seems to be a weed which springs up in every soil, and has been discovered where opulence and the arts of luxury are little known, and where we should expect to meet only with the simplicity of nature. The following passage from Mr. Forster's Voyage to the South-Seas will evince the truth of this observation, and exhibit a new mode of Epicurism:—

“ Our walk continued along the shore (of Otaheite) beyond another morai, much like the first, to a neat house, where a very fat man, who seemed to be a chief of the district, was lolling on his wooden pillow. Before him two servants were preparing his desert, by beating up with water some bread-fruit and bananas, in a large wooden bowl, and mixing with it a quantity of the fermented sour paste of bread-fruit called mahei. The consistence of this mixture was such that it could not properly be called a drink; and the instrument with which they made it, was a pestle of a black polished stone, which appeared to be a kind of basaltic. While this was doing, a woman who sat near him crammed down his throat by handfuls the remains of a large baked fish, and several bread-fruits, which he swallowed with a voracious appetite. His countenance was the picture of phlegmatic insensibility, and seemed to witness that all his thoughts centered in the care of his paunch. He scarce deigned to look at us; and a few monosyllables which he uttered, were only directed to remind his feeders of their duty when we attracted their attention.”

The mind sickens at the contemplation of rational and immortal beings, sunk so low in the scale of animated nature: and it seems almost necessary to vindicate the honour of our species, by placing in contrast a few opposite examples.

Timotheus, an Athenian commander of the most distinguished reputation, was invited to sup with Plato. The philosopher entertained him with a decent but frugal repast; seasoned however with such cheerful and instructive conversation, as made the general highly delighted with his reception. When he met Plato the succeeding day in the city, he accosted him in a most friendly manner, and thanked him for the peculiar entertainment which he had enjoyed. “For your feast,” said he, “was not only grateful whilst it lasted, but has left a relish which continues to this moment.”*

Socrates used to say, that he *ate to live*, and left to others the sensual satisfaction of *living only to eat*. Having invited a company of friends to supper, his wife Xantippe was ashamed of the humble fare provided for them. “Be not anxious on that account,” said Socrates; “for if my visitors be men of temperance and understanding, they will be well satisfied; and if they be of an opposite character, they deserve no indulgence.”†

When Agesilaus, king of Sparta, was presented by the Thracians with a large quantity of the most delicious eatables and costly liquors, he directed the

* Cicero.

† Plutarch.

whole to be distributed amongst the slaves who served in the camp. The Thasians with the utmost surprise demanded the reason of his conduct; and he nobly replied, *It is beneath the character of men of probity and courage to provoke and corrupt their appetites with dainties. Such delicacies are fit only for slaves, who aspire to no higher pleasures than those of eating and drinking; and to them I have therefore dispensed your presents.**

Alexander, in the prime of life, and in the midst of victories, behaved on a similar occasion with equal wisdom and magnanimity. For when Ada, queen of Caria, sent him meats dressed in the most exquisite manner, and skilful cooks of every kind, he informed her that these favours were of little value to him, since his governor, Leonidas, had long since furnished him with two of the best ministers to his appetite, temperance and exercise.

I shall conclude this article with the following passage from Petrarch, a celebrated Italian poet, whose society was courted by men of the highest rank; and who, notwithstanding he had free access to the luxurious tables of Bishops, Cardinals, Princes, and Popes, thus expresses himself concerning the *pleasures of eating*:—"I prefer the most simple meats prepared
" without art or labour; and think that no cheer is
" more delicious than the fruits and herbs of my
" garden. I always approved a taste conformable
" to nature. Not that I dislike a good repast now

* Plut,

“ and then, but it should come very rarely. Among
“ the Romans, before the conquest of Asia, the cook
“ was the vilest of slaves: would to GOD they had
“ never conquered that part of the world which sub-
“ dued them by its softness and luxury!”

THE GLUTTON.

THE Glutton is an animal of the Weasel kind, and is so called from his voracious appetite. He is found in the northern parts of Europe, Asia, and America, and is usually about three feet long, and a foot and a half high. His body is long, his legs short; and he takes his prey by surprise, and not by pursuit. He climbs a tree, and lurks amongst the thick branches of it, until a deer, or some other large animal passes underneath, upon whose back he impetuously casts himself; and remaining there firm and unshaken, by the strength and sharpness of his claws, he eats the neck, and digs a passage to the great blood-vessels which lie in that part. The affrighted and agonizing deer flies in vain. His insatiable foe continues to feast upon him, and when he drops, leaves him not till he has consumed the whole carcase. When the stomach of the glutton has been thus gorged, he lies torpid several days; then awakes again to ascend some neighbouring tree, in quest of another adventure.

The skin of this animal is covered with a fur, which is highly valued for its beauty and lustre.

THE ASS.

THE Duke of Bridgwater's canal terminates about a quarter of a mile from Manchester. One branch of it communicates with Liverpool, by the river Mersey, into which it falls below Runcorn; another is carried into the centre of his Grace's collieries at Worsley, and by means of it this town and neighbourhood are supplied with large quantities of coal. Small loads are permitted to be sold, for the benefit of the poor; and a considerable number of little carts, each drawn by a single ass, are constantly employed to convey and distribute this article, so necessary to the comfort and even to the support of life.

One frosty day, about noon, Euphronius walked towards the Duke's wharf, accompanied by Alexis and Jacobus. As they were descending a slope in the road, which the ice had rendered almost as slippery as glass, they turned on one side to make way for an ass, with a cart very heavily laden. The little animal exerted all his powers, and strained every nerve to ascend the brow: but all his efforts were in vain: his feet slid, he fell upon his knees, and the cart rolled down the declivity, dragging backwards the affrighted ass. Provoked at this disappointment, the driver lashed the poor beast in the most unmerciful manner; yet could not by his utmost severity urge him to a second attempt. He remained invincible and immovable; and as if equally conscious of his inability and of his servitude, he bore with

patient but inert submission the cruel stripes that were inflicted on him.

Euphronius interposed in favour of the ass, but neither reason, entreaty, nor menaces availed; and the carter continued his blows, till Jacobus offered the few halfpence which he had in his possession, to bribe him to humanity. The little party now proceeded in their walk, and were highly entertained with the various materials for the manufactures of Manchester, which lay piled in heaps around them. Their respective uses were considered, and the diversified exertions of human art and industry, afforded the most copious and pleasing topics of conversation. Whilst they were thus engaged, a loud huzza was heard, and the curiosity of Alexis induced him to pass onwards to a number of men from whom it proceeded, and who were standing together in a circle on the wharf. Just as he approached them, another shout of joy was raised, and he learned that each individual present was deciding, by the throw of a halfpenny, whether the mule or ass employed in his cart should have a feed of corn at noon, or whether the value of the provender should be applied to the purchase of spirituous liquors for himself: and whenever chance proved favourable to injustice and debauchery, the whole crowd united in the cry of exultation. Euphronius, shocked with this account, retired from the wharf, deeming it in vain to expostulate with men who appeared to be devoid of all humanity, and who would have silenced his remonstrances by rudeness.

and abuse. But to his sons, as they walked along, he explained and enforced the indispensable obligation we are under to provide sufficient supplies of food for every creature that is dependent on us: and he quoted the divine command, *Thou shalt not muzzle the ox when he treadeth out the corn*, as extending to all the animals which are subservient to our benefit. Interest, indeed, with respect to many of them, hath constrained us to pay some attention to this duty: but the poor ass seems to be regarded as an outcast of nature; and after a day of toil and drudgery, he is turned into the lanes, during the hours which should be devoted to sleep, to collect a scanty and precarious meal, which serves rather to excite than to satisfy the cravings of his appetite. His tameness, humility, and patience, instead of raising pity and regard, have exposed him to contempt, to insult, and oppression. We despise his services, because they are purchased cheaply; we overload him with our burdens, because he is passive under them; we scourge him with capricious severity, because he submits to the rod; and we deny him proper sustenance, because he is tolerant of hunger, and contented with the weeds which other animals reject. Yet is the ass, in that state of freedom for which nature formed him, active, fierce, and impetuous. In the deserts of Lybia and Numidia, and in some parts of South-America, when pursued by the hunter, he runs with amazing swiftness, and neither declivities nor precipices can stop his career. If attacked, he defends himself with courage and intre-

pidity; but the moment he is overpowered, his spirit becomes depressed, his ferocity deserts him, and he soon contracts the dulness and stupidity which characterize his species in all those countries where he is reduced to servitude.

The Persians esteem his flesh a very delicate repast; but a warm climate seems to be necessary to its tenderness and flavour. In proportion to his bulk, the ass is stronger than the horse; he is also more healthy, and less liable to start or stumble. He is fond of his master, although so often abused by him; scents him at a distance, and distinguishes him from others in a crowd. His eyes are remarkably good, and his sense of hearing is acute. The nicety of this animal is worthy of notice. He drinks only of the clearest streams, and without putting his nose into the water; fears to wet his feet, and turns out of the way to avoid the miry parts of a road. The period of his life extends from twenty to thirty years. Mr. Buffon says, that the she-ass exceeds the male in longevity, which he ascribes to the relaxation of her slavery during the seasons of pregnancy. But the same observation has been made of the hare, which lives in a state of nature; and it may perhaps hold true of a variety of other animals. “ In the human species it
“ has been fully evinced, that the life of males is much
“ more frail than that of females, even in the earliest
“ stages of it, antecedent to all hardship or excess.”*

* See Dr. Price's Treatise on Reversionary Payments, and the author's observations on the state of Population in Manchester, and

The skin of the afs is firm and elastic. Sieves, drums, shoes, and a sort of parchment for pocket-books, are made of it. The Orientals also manufacture it into what we call shagreen. It is probable that the bones of this animal, like the hide, are of a very solid and compact texture. The ancients formed them into flutes, and they are said to have been peculiarly sonorous. Afs's milk differs essentially from that of the cow. It is neither disposed to turn sour, nor is it capable of being reduced to a curd, though by standing it deposits a mucilaginous part, and affords a considerable quantity of whey. Very little cream is obtained from it, and this cream is not convertible into butter. If the whey be evaporated, it yields a much larger proportion of saline and saccharine matter than the milk of any other animal. From these qualities are derived the well-known medicinal powers of afs's milk.

PRIDE AND PEDANTRY.

ULIUS returned from Cambridge elated with certain academical honours which had been conferred on him. He had anticipated in his imagination the joy with which he should inspire his parents, the congratulations of his friends, and the respect and deference which would be shewn him by all his former companions. Full of such ideal importance, he received the compliments of those who came to visit

in adjacent places; *Essays Philosophical, Medical, and Experimental.*

him, with haughty civility and mortifying condescension. Instead of obliging inquiries concerning their families or connections, he talked to them only of himself, or of his college acquaintance, and eagerly seized every opportunity of displaying the superiority of his knowledge, and the estimation in which he was held by the professors, and by fellow-commoners of the highest rank. His vanity and ostentation soon excited universal disgust; and his pertness and passion for disputing involved him in numberless quarrels. Whatever opinion was advanced, he immediately controverted it; and by puzzling his antagonist with definitions and logical distinctions, he seldom failed to obtain a victory, and to create an enemy. He had unfortunately adopted that system of sceptical philosophy, which denies existence to matter; and he strenuously maintained, that all external objects are only things perceived by sense: and what do we perceive, said he, but our own ideas and sensations? What are light and colours, heat and cold, extension and figure, but so many sensations, ideas, or mental impressions? It is impossible, even in thought, to separate these from perception; and no truth can be more self-evident, than that all the forms of body are mere phantasms, and have their existence in the mind alone.* By the frequent and unseasonable introduction of these opinions, so contradictory to the common sense and conviction of mankind, he damped the pleasures of social intercourse, and became burden

* See Bishop Berkely and Mr. Hume.

some to the whole circle of his father's friends. It happened in the month of January, that he was invited to dine, with many other gentlemen, at the house of Sempronius, who resided in the country. The day was intensely cold, and the ground was covered with snow. Julius, as he rode along, soon entered upon his favourite topic, with the companions of his visit, and ridiculed them for shivering at what he had proved to be only a conceit of their own minds. Whilst he was laughing at their folly, his horse plunged into a deep drift, and overwhelmed himself and his rider with snow. Julius, terrified with the accident, called aloud for assistance, but his fellow-travellers were for some time deaf to his entreaties. They retorted his jokes, and would not attempt to extricate him, till he was starved into a confession of the *reality of cold*. The snow had penetrated his clothes, and his boots were filled with water: he therefore hastened forward to the house of Sempronius, where having changed his garments, and being seated at the table, near a glowing fire, he soon banished all recollection of his late misfortune. The entertainment was plentiful and elegant, and the guests found their appetites sharpened by the weather, and by the ride which they had taken. Julius was exceedingly hungry, and was beginning to fall voraciously upon a slice of beef, to which he had been helped, when his servant called off his attention, by a message that he delivered to him. His face being turned aside from the table, the gentleman on his

right hand conveyed away the piece of beef, and appropriated it to his own use. Julius now resumed with eagerness his knife and fork, but finding his plate empty, he complained in bitter terms of the depredation which had been committed. The feast was suspended, and all who were present rejoiced in the disappointment of Julius. They urged to him, *that eating was an ideal pleasure, and that spirit can require no sustenance.* Sempronius however politely restrained the general mirth on this occasion, because it was enjoyed at the expence of an individual, who had a claim to his good offices and protection; and he sent him a fresh supply of beef. When the cravings of nature were satisfied, Julius began to feel that he was seated too near the fire; he durst not, however, express his uneasiness, lest he should draw upon himself some new mortification. But the heat at length became intolerable, and he started up from his seat, exclaiming that he should be burnt to death. Vain, however, was the attempt to change his situation. The chair in which he had been sitting was closely wedged by the two contiguous ones, and he stood a laughing-stock for the whole company. *Fire has no warmth in it*, said one to him: look through the windows, said another, and the snow which you behold on the distant hills will correct your *perception of heat*, by the contrary *perception of cold!* Julius could no longer endure the raillery which was poured upon him. He forcibly pushed back his chair, and took his leave of the company, by assuring them, that

for the future it should be his maxim to *think with the wise, and talk with the vulgar.*

Julius had acquired great credit at Cambridge by his compositions. They were elegant, animated, and judicious; and several prizes at different times had been adjudged to him. An oration which he delivered the week before he left the university, had been honoured with particular applause; and on his return home, he was impatient to gratify his vanity, and to extend his reputation, by having it read to a number of his father's literary friends. A party was therefore collected, and after dinner the manuscript was produced. Julius declined the office of reader, because he had contracted a hoarseness on his journey; and a conceited young man with great forwardness offered his services. Whilst he was settling himself on his seat, licking his lips, adjusting his mouth, hawking, hemming, and making other ridiculous preparations for the performance which he had undertaken, a profound silence reigned through the company, the united effect of attention and expectation. Alexis, whom Euphronius had carried with him to this entertainment, employed the present interval in watching the countenance of Julius; and he sympathized in the anxiety which he saw expressed in every feature of his face. The reader at length began; but his tone of voice was so shrill and dissonant, his utterance so vehement, his pronunciation so affected, his emphasis so injudicious, and his accents were so improperly placed, that good manners alone

restrained the laughter of the audience. Julius was all this while upon the rack; and his arm was more than once extended to snatch his composition from the coxcomb who delivered it. But he proceeded, with full confidence in his own elocution, uniformly overstepping, as Shakespeare expresses it, the modesty of nature.

“ With studied improprieties of speech,
 “ He soars beyond the hackney critic’s reach;
 “ To *epitbets* allots emphatic state,
 “ Whilst *principals* ungrac’d like lacquies wait.
 “ Conjunction, preposition, adverb join,
 “ To stamp new vigour on the nervous line.
 “ In monosyllables his thunders roll;
 “ HE, SHE, IT, AND, WE, YE, THEY, fright the soul.”

CHURCHILL.

When the oration was concluded, the gentlemen returned their thanks to the author; but the compliments which they paid him were more expressive of politeness and civility than of a conviction of his merit. Indeed the beauties of his composition had been converted, by bad reading, into blemishes, and the sense of it rendered obscure and even unintelligible. Julius and his father could not conceal their vexation and disappointment; and the guests perceiving that they laid them under a painful restraint, withdrew as soon as decency permitted to their respective habitations.

The poet has observed, that

“ Of all the conquests which vain mortals boast,
 “ By wit, by valour, or by wisdom won,
 “ The first and fairest in a young man’s eye
 “ Is woman’s captive heart.”

Julius panted for such a victory; he believed himself to be the object of the ladies' *admiration*; but was ambitious to be distinguished by their *love*. And he offered his ardent vows at the shrine of every fair damsel with whom he conversed. Daphne, however, was the haughty maiden whom he wished most to subdue. Against her heart he directed all the amorous artillery of ancient lore; and he wooed her, not as a Venus or Minerva, but as a divinity, who united in her single person the graces and attributes of each nymph and goddess in the heathen mythology. But as the ideas of beauty are varied by time, caprice, and fashion, his classical compliments were not always acceptable. Thus when he ascribed to her the coldness of Vesta, and the chastity of Diana, she hung down her head in bashful confusion; but when in the poetical language of Homer, Horace, Ovid, and Tibullus, he praised her *oxen eyes*, *bushy eye-brows*, *golden tresses*, and *plump bosom*, she received with disdain the incense of flattery, which was formerly so grateful to the ladies of antiquity. For she had taken infinite pains to pluck her eye-brows, to change from red to auburn the colour of her hair, and to contract her bulk by the trammels of whalebone. Julius, in reality, was not the favourite of Daphne. Modesty, gentleness, and simplicity of manners, were charms that he wanted, to render him agreeable; and her heart had been long in the possession of a youth who undervalued a prize which he had too easily obtained. To fix her roving lover,

by alarming his fears, and rousing his jealousy, she listened with apparent approbation to the addresses of Julius; and his boasting soon insured the success of her stratagem. As he was hastening to her house one morning with an ode to beauty, which he had just written in imitation of Anacreon, he saw her at a distance, passing out of a private door of the church, habited in white, and accompanied by his rival in the dress of a bridegroom. As one thunder-struck, he stood appalled and motionless, till recovered to his senses by the delivery of the following billet: "Daphne, persuaded that Julius courted himself, and not her, leaves him in the full enjoyment of his mistress, who will remain with constancy the dear object of his vanity, admiration, and love."

Such were the varied mortifications which Julius suffered. By degrees, however, they produced the most salutary effects upon his mind; correcting his arrogance, humbling his pride, and teaching him the art of self-government. Experience convinced him that learning is only respected, when it is rather concealed than ostentatiously displayed; that superiority, when assumed, is seldom admitted, and generally rejected with scorn; and that to make others pleased with us, we must endeavour, by attention and proper deference, to render them satisfied and pleased with themselves.

VANITY.

CICERO left Sicily, where he had been quæstor, full of the flattering idea, that he was the subject of general conversation in Italy; and that he should every where be honoured with marks of the highest distinction, for the wisdom and integrity which he had displayed in that arduous office. He happened to pass through Puzzoli, in the season when crowds of company resorted to the celebrated baths of that place. Pray what news? said one to him. Is it long since you came from Rome? I am returning from my province, replied Cicero, with great surprise. True, observed another, from Africa. No, answered Cicero, with indignation, from Sicily. You surely know, interposed a third, that he has been quæstor at Syracuse. This was a farther instance of mortifying ignorance, for his province lay in a different part of the island; and Cicero, abashed and disgusted, turned away from the company, to avoid any more interrogations. Reflection, however, informs us, converted this disappointment into a lesson of instruction; and he derived advantages from it, which overbalanced the loss of compliment and admiration.*

KNOWLEDGE.

ABOUT ten years since, Mr. Charles Miller, of the botanic garden at Cambridge, raised from a single

* Vid. Cic. Orat. pro. Planc.

grain of wheat, in a space of time not much exceeding twelve months, three pecks and three quarters of corn, or about five hundred and seventy-six thousand eight hundred and forty grains. An astonishing multiplication! produced by repeatedly dividing the stems, separating the side-shoots, and transplanting both.

Not less capable of increase is every seed of knowledge, if sown in a fertile understanding, and cultivated with the same assiduity, skill, and perseverance. Demonstrate to the human mind the existence of God, and from this root all the attributes of the Divinity branch forth; his unity, spirituality, eternity, immutability, omnipotence, omnipresence, wisdom, justice, and goodness; these again admit of endless subdivisions, each enlarging with our conceptions, and affording boundless objects of contemplation.

Philosophy, from the most common appearance in nature, the fall of bodies to the ground, rises, by a patient *analysis*, to the great law of gravitation; and having established the general principle, she extends it over the universe, explaining, by *synthesis*, not only the phenomena of this earth, but the revolutions of the whole planetary system. What a glorious harvest of science is thus opened to our view!

“ Seiz’d in thought,
 “ On fancy’s wild and roving wing I sail,
 “ From the green borders of the peopled earth,
 “ And the pale moon, her duteous fair attendant;
 “ From solitary Mars; from the vast orb
 “ Of Jupiter, whose huge gigantic bulk

“ Dances in ether like the lightest leaf;
“ To the dim verge, the suburbs of the system,
“ Where cheerless Saturn, ’midst his wat’ry moons,
“ Girt with a lucid zone, majestic sits
“ In gloomy grandeur; like an exil’d queen
“ Amongst her weeping handmaids. Fearless thence
“ I launch into the trackless deeps of space,
“ Where, burning round, ten thousand suns appear,
“ Of elder beam; which ask no leave to shine
“ Of our terrestrial star, nor borrow light
“ From the proud regent of our scanty day;
“ Sons of the morning, first-born of creation,
“ And only less than HIM who marks their track,
“ And guides their fiery wheels. Here must I stop,
“ Or is there aught beyond? What hand unseen
“ Impels me onward through the glowing orbs
“ Of habitable nature; far remote,
“ To the dread confines of eternal night,
“ To solitudes of vast unpeopled space,
“ The deserts of creation, wide and wild;
“ Where embryo systems and unkindled suns
“ Sleep in the womb of chaos? Fancy droops,
“ And thought astonish’d stops her bold career.”

MRS. BARBAULD.

But if we descend from the scale of immensity, and consider the opposite extreme of nature, we shall find that the gradations of minuteness are infinite, as those of magnitude; and that they furnish subjects of science, less sublime indeed, but equally inexhaustible. Let us contemplate, for instance, the various classes of beings, from the monstrous hippopotamos to the smallest animalcula which the microscope has yet discovered, and we shall perceive the evidence of this truth. But it will appear still more striking to us, when we reflect that life is probably extended far

beyond the ken of the most piercing eye, aided by the best magnifiers. And life, by analogy, implies that the animals are endued with limbs, which consist of muscles, bones, blood-vessels, and nerves. These again have their component parts, the divisibility of which seems to admit of no limitation.

Ethics afford a spacious field for the growth and cultivation of the choicest scions of knowledge. A celebrated poet remarks, that "the proper study of mankind is man;" and this study originates from the smallest beginnings; enlarges, as the faculties of the mind unfold themselves; and comprehends, in its progress, all the powers and principles which actuate human nature, through the successive stages of existence. In the period of INFANCY, the appetites and senses are developed, exercised, and strengthened; they give information of surrounding objects; excite attention, complacency, surprise, and admiration; and the notices they bring are treasured in the storehouse of the memory. By the frequent repetition of agreeable impressions, certain objects become pleasing and familiar to the young spectator. He distinguishes his parents, brothers, and sisters; is uneasy when they are absent, and delighted to see them again. These emotions soon constitute a moral attachment, which reciprocal endearments heighten, gratitude confirms, and habit renders indissoluble. The amusements of CHILDHOOD, and the active pursuits of YOUTH, add every day some new link to the great chain of social love. Connections are multiplied, common interests

established, mutual dependencies created; and the principles of sympathy, friendship, generosity, and benevolence, acquire vigour by exertion, and energy by being uncontrouled. The powers of the understanding and imagination now expand themselves; curiosity is awakened, and directed to other objects besides those of sense; emulation rouses; the thirst of knowledge stimulates; and the taste for beauty, in all her varied forms, allures the mind to study and contemplation. The scenes of nature, at this period of life, are viewed with peculiar admiration and delight; and the signs of order, wisdom, and goodness, which are every where discerned, elevate the ideas to the great Parent of the universe, the fountain of being, and the origin of all perfection. Devotion glows in the heart; reverence fills the thoughts; and piety exalts the soul to an intercourse with God.

Cherish. oh generous youth, the sacred flame, thus kindled in thy breast! *It will be a light to thy feet, and a lamp to thy path*; will illuminate thy faculties; subline thy virtues; add lustre to thy prosperity; and dispel with cheering beams the gloom of sorrow and adversity.

In MANHOOD, the pursuit of wealth or of honour, the duties of marriage, the cares of a family, and the diversified offices of each particular rank and station, call forth into exertion other passions, or vary the force and direction of those already experienced.

OLD AGE at length creeps slowly on. The generous affections abate in their vigour and warmth;

and anxiety, suspicion, fearfulness, and the love of money, by insensible degrees, too often take possession of the mind. Life increases in value, the nearer the conclusion of it approaches; and the means of enjoyment become most prized, when the end for which they are designed ceases to be attainable.

Such are generally the weaknesses of declining nature; which, though wisdom condemns, she forbids us not to pity. Happy is he, who having studied the complicated history of man, knows the subordination, and holds the balance of his several moral and intellectual powers; who can gratify, and yet regulate his appetites; indulge, but moderate his passions; and setting bounds to all, maintain inviolate the supremacy of reason.

Thus it appears that in theology, natural philosophy, and ethics, the seeds of knowledge, when cultivated with industry and judgment, yield an astonishing and inconceivable increase. The analogy may be extended to various other branches of learning; and the same important truth will be manifest in all. Thankful, devoutly thankful, should those be to the Sovereign Dispenser of good, who are permitted to reap this glorious harvest. For if the acquisition of wealth, or the attainment of power, be justly deemed subjects of gratitude and praise, how much more so are the riches of science, and the empire over nature, which is her dowry!

“ He that hath treasures of his own,
“ May quit a cottage or a throne;
“ May leave the world—to dwell alone,
 “ Within his spacious mind.
 “ Locke has a soul
 “ Wide as the sea,
 “ Calm as the night,
 “ Bright as the day;
“ There may his vast ideas play,
“ Nor feel a thought confin’d.”

WATTS.

The exercise and improvement of the intellectual powers will probably constitute no inconsiderable part of the employment and felicity of man in a future life; and the present state may be regarded as probationary of the understanding, as well as of the heart. Different circumstances call forth into action different virtues and different talents; and the perfection of the human character appears to consist in the number and energy of both, which are found united in it. A variety in the pursuits of knowledge should therefore seem to be most conducive to the growth and vigour of our several faculties. For the activity of the mind, like that of the body, is increased by multiplying and diversifying its exercises. The brawny arms of the blacksmith, and the strong back of the porter, are produced by the long-continued exertion of particular muscles; but such partial strength is not to be compared with the agility we see displayed by those who have almost every moving fibre at command.

By an unwearied application to one branch of learning, a man may perhaps become a proficient in

it. But the less confined his views are, the more easy and secure will be the attainment; because the sciences, whilst they invigorate the understanding, elucidate each other. It is a fact, I believe, not to be controverted, that the most distinguished physicians, philosophers, and metaphysicians, in ancient as well as modern times, have been persons of general erudition. The names of Hippocrates, Aristotle, Cicero, Pliny, Bacon, Boyle, Locke, Newton, Haffman, Haller, and Priestley, authenticate the remark, and encourage our imitation.

I cannot conclude, without noticing the illiberal censures we are apt to pass on those pursuits of knowledge, which do not seem immediately subservient to the benefit of mankind. There are duties which we owe to ourselves, as well as to society; and he is usefully and honourably employed, whatever be his study, who is exalting the powers of his own mind, and qualifying himself, as a rational being, for the enjoyments of immortality. We should remember also, that active talents, however acquired, are capable, at the will of the possessor, of being applied to the most important purposes of life. The profound mathematician, who has learned the habits of industry and accuracy, can descend from the investigation of the beauty of ideas, and the harmony of proportions, to improve the structure of a machine, ascertain the variations of the needle, or calculate a nautical almanack. The astronomer, antiquary, and critic, may unite their labours to fix the doubtful

dates of history, by establishing a just chronology; or to clear the obscurities, and to confirm the evidence, of the sacred scriptures. And the naturalist may drop the chase of butterflies, and the collection of insects, to exercise, in his country's service, the knowledge which he has attained of their species, habitudes, and properties. Not long since, a kind of worms burrowed in the timber used for ship-building in the royal dock-yards of Sweden, and became every year more numerous and destructive. The king sent the celebrated Linnæus from Stockholm, to enquire into the cause, and to discover a remedy for this growing evil. He found that the worm was produced from a small egg, deposited by a fly or beetle in the little roughnesses on the surface of the wood; from whence the worm, as soon as it was hatched, began to eat into the substance of the timber; and after some time came out again a fly of the parent kind, leaving behind its little eggs. Linnæus knew that the month of May was the only season in which the fly laid these eggs; and he directed all the green timber to be thrown into the sea before this season commenced, and to be kept under water till the end of it. The flies being thus deprived of their usual nests, could not increase; and the species in a short time was either destroyed, or obliged to migrate to some other part of the country.*

Nor are these observations to be confined to scientific pursuits; for they hold equally true of skill in the

* See Franklin's Observations and Experiments.

mechanic arts. I have been informed that many of the workmen who invented and executed the curious baubles in Mr. Cox's Museum, are now employed to the greatest advantage in constructing vast engines for the collieries at Whitehaven.

COWARDICE AND INJUSTICE;
COURAGE AND GENEROSITY.

A Little boy was amusing himself with a top, which he whipped with great expertness, on the flags in one of the streets of Manchester. An older and more lusty boy, happening to pass that way, snatched up the top, and would have escaped with it, if the proprietor had not laid hold of his coat, and prevented his flight. Remonstrances, however, were vain; and when the little boy offered to wrest the top out of his hand, with more spirit than strength, he received so many blows from the plunderer, that he was obliged to desist. Jacobus was returning from school, when he saw the combatants at a distance; and he hastened to them, that he might put an end to a contest so unequal. But before he arrived, the senior boy, conscious of his cowardice and injustice, and fearing to engage with one who was his match, threw down the top, and ran away with great precipitation. Jacobus related this little incident to his father; and informed him, that the boy whom he had put to flight was a terror to all others inferior to himself in size and strength. Euphronius listened to his son with pleasure; and explained to him the nature

of property, and the baseness of depriving another of his right either by fraud or violence. He then repeated the following story, to display the union of courage with generosity; and to shew, that it is even below brutality to attack without being provoked, or to take undue advantage of the feebleness of an adversary.

“ I remember a certain person inhumanly cast a poor little dog into the den of a lion, in full assurance of seeing him immediately devoured; but contrary to his expectations, the noble animal not only spared the victim, but soon honoured him with particular affection. He regarded the dog as an unfortunate fellow-prisoner; who, on his part, from motives of gratitude, was constantly fawning about his generous lord. They long lived together in uninterrupted peace and friendship; one watched, whilst the other slept. First the lion fed, and then his humble companion. In a word, the magnanimity of the one, and the gratitude of the other, had united them in the closest manner; but a careless servant, forgetting that other creatures require food as well as himself, left the two friends twenty-four hours without victuals. At last, recollecting his charge, he brought them their usual provision; when the dog eagerly caught at the first morsel. But it was at the expence of his life; for the hungry lion instantly seized his poor companion, and crushed him to death. The perpetration of this horrid deed was instantly succeeded by a severe and painful repentance. The lion’s dejection daily

“increased. He refused his food with heroic constancy, and voluntarily famished himself to death.”*

A CONVERSATION.

Honour and shame from no condition rise.

POPE.

SACCHARISSA was about fifteen years of age. Nature had given her a high spirit, and education had fostered it into pride and haughtiness. This temper was displayed in every little competition which she had with her companions. She could not brook the least opposition from those whom she regarded as her inferiors; and if they did not immediately submit to her inclination, she assumed all her airs of dignity, and treated them with the most supercilious contempt. She domineered over her father's servants; always commanding their good offices with the voice of authority, and disdaining the gentler language of request. Euphronius was walking with her yesterday, when the gardener brought her a nosegay, which she had ordered him to collect. You block-head! she cried, as he delivered it to her; what strange flowers you have chosen, and how awkwardly you have put them together! Blame not the man with so much harshness, said Euphronius, because his taste is different from yours! He meant to please you; and his good intention merits your thanks, and not your censure. Thanks! replied Saccharissa scornfully; he is paid for his services, and it is his duty to perform them. And if he do perform them

* See Count Tessin's Letters to the Prince Royal of Sweden vol. i. p. 194.

he acquits himself of his duty, returned Euphronius. The obligation is fulfilled on his side; and you have no more right to upbraid him for executing your orders according to his best ability, than he has to claim, from your father, more wages than were covenanted to be given him. But he is a poor dependent, said Sacchariffa, and earns a livelihood by his daily labour. That livelihood, answered Euphronius, is the just price of his labour; and if he receive nothing farther from your hands, the account is balanced between you. But a generous person compassionates the lot of those, who are necessitated to toil for his benefit or gratification. He lightens their burthens; treats them with kindness and affection; studies to promote their interest and happiness; and, as much as possible, conceals from them their servitude and his superiority. The distinctions of rank and fortune he regards as accidental; and though the circumstances of life require that there should be *hewers of wood, and drawers of water*, yet he forgets not that mankind are by nature equal; all being the offspring of God, the subjects of his moral government, and joint heirs of immortality. A conduct directed by such principles gives a master claims, which no money can purchase, no labour can repay. His affection can only be compensated by love; his kindness, by gratitude; and his cordiality, by the service of the heart.

Sacchariffa heard these remonstrances with astonishment; and was shocked at the idea of being de-

graded to an equality with her father's domestics. Euphronius perceived the emotions of her mind; and thus continued the conversation. In the form and structure of their bodies, you must acknowledge that they bear a perfect resemblance to you. Perhaps you will confess, also, that they excel you in health, strength, and agility. They can endure the heats of summer, and the rigours of winter, the cravings of hunger, and the fatigues of labour; whilst you shiver with the summer's breeze, obey every call of appetite, and are incapable of toil or hardship. Thus your more elevated station increases your wants, and lessens your personal abilities to supply them: and you are *dependent* on the industry and skill of thousands for your food, raiment, and habitation. Saccharissa startled at the word *dependent*; and urged Euphronius to explain his meaning. Remember, then, said he, that if I mortify your pride, it is in compliance with your request. You are no stranger to the composition of bread; but it is probable that you never considered how much art and labour are necessary to furnish you with this plain and common article of diet. The farmer and his hinds sow the grain, reap it when ripe, gather it into the barn, thrash it, and separate the chaff from the wheat. These operations require the plough, the harrow, the sickle, the cart, the flail, and the winnower; instruments which give employment to numberless hands, in the workmanship or materials of them. Take the plough for an example. It consists of iron and wood.

Iron is dug out of the bowels of the earth, and perhaps transported to us from Sweden or America. The ore of it is to be calcined, fused, cast, and wrought into bars, before the metal is fitted for the artist, who is to fashion it. Such processes cannot be carried on without furnaces, bellows, charcoal, and a variety of tools and conveniences. These again admit of further subdivision; and you see miners, shipwrights, sailors, smelters, coakers, masons, blacksmiths, &c. &c. unite their labours to complete the ploughshare.

The other part of the plough is generally made of the wood of the ash and of the oak; and employs the planter, feller, sawyer, and carpenter, besides all the artificers who furnish them with their several implements. When the wheat is separated from the chaff, it is put into sacks, and sent to the mill. The sacks are manufactured of hemp, which passes through a multiplicity of hands, before it reaches the weaver; whose loom, shuttle, and reed, are again the productions of a variety of artists. The same observation is applicable to the mill; the machinery of which consists of so many parts, that it would be tedious to attempt the enumeration of them.

The flour being thus provided, at the expence of so much time, skill, and industry; it must be mixed with water, yeast, and salt, and then baked in the oven. Yeast pre-supposes fermentation, and all the antecedents necessary to effect it. Salt is either obtained from sea-water, or springs of brine; or it is

found in a crystalline form in the bowels of the earth. You have been a witness, at Northwich, to the many operations which it undergoes, and to the number of men who are occupied in the preparation of it. The baker must be furnished with a shovel, with faggots, and with an oven; and each of these afford employment to different species of art and industry.

Euphronius paused here, and observed with pleasure, that Saccharissa appeared to be impressed by what he had delivered. You are sensible, I hope, continued he, of the obligations which you owe to thousands, for every morsel of bread that you eat. Extend your reflections farther, and consider, in the same manner, the other articles of your food, the conveniences of your dwelling, and all the various parts of your dress; and you will find that the labour bestowed upon you exceeds all computation.*

You have exalted me in my own estimation, said Saccharissa jocularly, by shewing that such multitudes are employed in my service: and your lesson, so far from teaching humility, seems rather to justify what you term pride.

Euphronius replied, that this was a strange perversion of his argument: for if a dependence on the labour and good offices of others be a real exaltation, we must have most reason for pride in childhood, sickness, or in a state of idiocy. Under such cir-

* A pin, trifling as the value of it may be deemed, generally passes through eighteen hands before it is completed.—See Smith on the Causes of the Wealth of Nations.

cumstances, we receive the highest benefit from the community, without *degrading* ourselves by any personal services in return. Besides, in the present improved state of social life, the lowest mechanic, as well as the richest citizen, may boast that thousands of his fellow-creatures are employed for him; and that the accommodations of his humble cottage have cost more toil and industry, than the palaces of many a monarch on the coast of Africa.

The estate of your father, Saccharissa, was honourably acquired by your ancestor Lyfander. Your subsistence and enjoyments, therefore, are the price of his labour. But the subsistence and enjoyments of your gardener are the price of his own. With skill and diligence, he cultivates the soil, and raises the fruits of the earth. You purchase them with the earnings of your grandfire; and consume them in sloth and dissipation. Compare his condition with yours in this point of light, and then determine which is most respectable!

Such reflections were strange and novel to Saccharissa. She continued musing for some time; but at length renewed the conversation, by asking whether she might not reasonably pride herself on the superiority over others in knowledge and power, which education, rank, and fortune had given her?

Knowledge, replied Euphronius, is intrinsically valuable, as it elevates the mind, and qualifies us for higher degrees of felicity, both in the present, and in a future life. But with respect to others, it affords

no claim of distinction, unless it be applied to their emolument. *Power*, abstractedly considered, is of little estimation; and may either dignify or degrade the possessor. If you wish to derive honour from it, be careful to render it subservient to the happiness of all around you; and enjoy with gratitude, not with affected superiority, the exalted privilege of doing good. Has your mind been cultivated by a liberal education? Be thankful to GOD, and to your parents; but remember, with humility, how far your ignorance exceeds your knowledge.

It is not consistent with wisdom, either to over-rate our own attainments, or to under-value those of others. The gardener, whom you just now treated with such contempt, is a man of science, though unacquainted with any branch of the *belles lettres*. He is versed in the nature of soils, the variety of seeds, the habitudes of plants, the culture of trees, the multiplication of flowers, and in all that relates to the curious and important system of vegetable life. The acquisition and daily application of this useful knowledge exercises and invigorates the powers of his understanding; and he learns to compare, to discriminate, to reason, and to judge with no less accuracy than the logician, the statesman, the divine, or the philosopher. Euphronius was proceeding to extend the observation to mechanics and artists; but he was interrupted by a little incident, not worth relating, which put an end to the conversation.

THE HIGH VALUE OF CORPOREAL ENDOWMENTS,
IN THE STATE OF NATURE.

“YOUR hands are like the hands of a child,” said a Cherokee to a European prisoner, “they are unfit for the chace, or for war. In the winter’s snow you must burn a fire; and in the summer’s heat you faint in the shade. The Cherokee can always lift the hatchet; the snow does not freeze him, nor the sun make him faint. We are MEN.”* In the year 1744, when a treaty of peace was concluded between the government of Virginia and the Six Nations, the commissioners from Virginia acquainted the Indians, that there was, at Williamsburch, a college for the education of Indian youth; and that if they would send a certain number of their sons to that seminary, they should be well instructed in all the learning of the white people. The Indians thanked them heartily for this proposal: “But you who are wise,” said they, “must know that different nations have different conceptions of things; and you will therefore not take it amiss, if our ideas of this kind of education happen not to be the same with yours. We have had some experience of it. Several of our young people were formerly brought up at the colleges of the Northern provinces; they were instructed in all your sciences; but when they came back to us, they were bad runners; ignorant of every means

* See Bruce’s Elements of Ethics, p. 188.

“ of living in the woods; unable to bear either cold
“ or hunger; knew neither how to build a cabin,
“ take a deer, or kill an enemy; spoke our language
“ imperfectly; were, therefore, neither fit for hunters,
“ warriors, nor counsellors; they were totally good
“ for nothing. We are, however, not the less
“ obliged by your kind offer, though we decline ac-
“ cepting it: and to shew our grateful sense of it, if
“ the gentlemen of Virginia will send us a dozen of
“ their sons, we will take great care of their edu-
“ cation, instruct them in all we know, and make
“ MEN of them.”*

IRASCIBILITY AND FALSE HONOUR.

TWO cocks, who were traversing their respective dunghills with all the pride of conscious dignity, happened to crow very loudly at the same time. Each heard with indignation the voice of the other, because each deemed it an insult and a *challenge*; and honour required of both, that an affront so gross should be revenged. They descended from their dunghills, and with majestic steps and bristling plumage, met together. The engagement soon began, the match was equal, and it was uncertain to which side victory inclined. A game cock, cooped in a pen, beheld the combatants, with an ardent desire to share the glories of the field. By accident, the door of his pen had been left unfastened; he pushed it open,

* Dr. Franklin's Remarks on the Savages of North-America.

and ran eagerly to mingle in the battle. Being much superior to the dunghill cocks in agility and strength, he quickly routed and put them both to flight: and he exulted in the mighty atchievement, by crowing, strutting, and clapping his wings. The strength and courage, however, derived from the infamous arts of feeding, are but of short duration. In a few hours he was observed to droop; and his antagonists, now returning to the attack, found him feeble, pusillanimous, and so easy a conquest, that he fell on the first onset.

In the dunghill cocks you may view the picture of those who style themselves *men of honour*; and the game cock will remind you of many a rakish youth, who, inflamed with wine, issues from the tavern to engage in the first brawl he meets with. His strength and courage are but the transient effects of liquor; and being soon exhausted, he is made to feel severely the folly and rashness of his conduct.

I have heard it suggested, that valour depends entirely on the state of the bodily organs;* and that a coward may be dieted into a hero, and a hero into a coward. Though this opinion seems to be chimerical, yet it must be acknowledged, that the effects of regimen are very astonishing. Dry stimulating food, and evacuations, diminish the weight of the body, by wasting the fat, and lessening the liver; and they in-

* Pusillanimity is a characteristic of the inhabitants of the East-Indies; and it is said, that they generally take opium before any arduous and dangerous enterprize, to give them vigour and courage.

crease the weight of the heart, by augmenting the quantity and motion of the blood.

A game-cock in ten days is brought to his athletic state, and prepared for fighting. If the food, evacuations, and exercise be continued longer, the strength, courage, and activity of the cock will be impaired; owing, perhaps, to the loss of weight falling at last on the heart, blood, and muscles.†

It is known from experience, that a cock does not remain in his athletic state above twenty-four hours; and that he changes very much for the worse in twelve hours. When he is in the highest vigour, his head is of a glowing red colour, his neck large, and his thigh thick and firm. The succeeding day, his complexion is less glowing, his neck thinner, and his thigh softer; and the third day, his thigh will be very soft and flaccid. Four game-cocks, reduced to their athletic weights, were killed, and found to be very full of blood, with large hearts, large muscles, and no fat.

THE TIGER AND THE ELEPHANT.

TRUE COURAGE EXERTED IN REPELLING, NOT IN
OFFERING INJURIES.

IN one of the deserts of Africa, a tiger of uncommon size, agility, and fierceness, committed the most dreadful ravages. He attacked every animal he met with, and was never satiated with blood and slaughter.

† See Dr. Robinson on the Food and Discharges of the Body.

Resistance served only to increase his ferocity ; and passive timidity, to multiply his victims. When the forest afforded him no prey, he lurked near a fountain of water, and seized, in quick succession, and with indiscriminate cruelty, the various beasts that came to drink. It happened that an elephant stopped to quench his thirst at the stream, whilst the tiger lay concealed in the adjoining thicket.

The sight of a creature so stupendous rather incited than restrained his rapacity. He compared his own agility with the unwieldy bulk of the elephant ; and trusting that he should find him as unfit to fight as to fly, he bounded towards him, and snatched, with open jaws, at his proboscis. The elephant instantly contracted it, with great presence of mind ; and receiving the furious beast on his tusks, tossed him up a considerable height into the air. Stunned with his fall the tiger lay motionless some time ; and the generous elephant disdaining revenge, left him to recover from his bruises. When the tiger came to himself, (like the aggressor in every quarrel) he was enraged at the repulse ; and pursuing his injured and peaceable adversary, he again assailed him with redoubled violence. The resentment of the elephant was now roused ; he wounded the tiger with his tusks, and then beat him to death with his trunk.

Does the ferocity of the tiger merit the honourable appellation of courage ? Or will you not rather apply that epithet to the calm intrepidity of the inoffensive elephant ? The moral distinction is of considerable

importance; and if it be clearly understood, you will detest the brutal character of Achilles, whether you meet with it in the page of history, or in the transactions of life.

"Impiger, iracundus, inexorabilis, acer;

*"Jura neget sibi nata, nihil non arroget armis."**

THE PARASITE PLANT.

THERE is a plant in the West-Indies, called the *Caraguata*, which clings round the tree that is nearest to its root, and soon gaining the ascendant, covers the branches with a foreign verdure, robs them of nourishment, and at last destroys its supporter.

The distinguishing characters of the *Caraguata* are not confined to the vegetable kingdom, nor peculiar to any climate. They are found in the human species, and may be observed in every country. The monarch who exalts his own power, by the debasement of the people from whom it is derived; the statesman who builds his greatness on the ruin of his country; and the profligate youth, whose extravagance reduces to penury a too-indulgent father; all belong to the class of the *Caraguata*.

IMMORTALITY.

EUPHRONIUS was sometimes visited, at Hart-Hill, by his friend Hiero, the cheerful, the pious,

* Hor. de Art. Poet. v. 121.

and the benevolent Hiero; whose life was almost equally divided between the study of knowledge, the exercises of virtue, and the enjoyments of devout contemplation. One evening he retired from the table at an early hour; and Julius, who happened to be present, and to be looking through the window, saw him soon afterwards open a little gate at the end of the garden, and direct his course towards a sequestered path, which he loved to frequent. Curiosity incited him to follow the pious philosopher, and, unperceived by Hiero, he placed himself behind the stump of a tree, sufficiently near to mark his words and gestures. For Hiero was accustomed to *think aloud* in his solitary walks, and was now repeating the following lines:

“ At this still hour the self-collected soul
 “ Turns inward, and beholds a stranger there
 “ Of high descent, and more than mortal rank;
 “ An embryo God; a spark of fire divine,
 “ Which must burn on for ages, when the sun
 “ (Fair transitory creature of a day!)
 “ Has clos’d his golden eye, and, wrapt in shades,
 “ Forgets his wonted journey through the east.”*

Here he paused, and remained some time buried in profound reflection. Then rising with emotion from his seat, Forgive, he cried, oh! gracious Heaven, the impious fear which frailty hath suggested to my mind. Reason disclaims the gloomy terrors of annihilation, and bids aspiring hope direct her views to mortality. The solemn silence which reigns around

* Mrs. Barbauld's Poems.

me, and which fancy painted as the image of *death*, is but the *sleep* of animated nature. Soon the cheering beams of light will burst with resplendent glory from the east, and the dawning day will awaken the creatures of GOD to action and enjoyment. But the inferior ranks of beings seem to be incapable of those progressive improvements which characterize the human kind. Beasts, birds, and insects, fill their respective spheres with unvaried equality; and generation succeeds to generation, without the advancement of a single species in the scale of excellence. The short period of their lives appears adequate to the perfection which they are qualified to attain; and the Sovereign of the universe hath proclaimed to them his law, *Hitherto shall ye go, and no farther.*

But man is never stationary, never satisfied with the acquisitions which he makes. The deepest draughts of knowledge serve only to increase his thirst, exaltation in virtue but inflames his ambition, and his soaring spirit urges onward, ever approaching to, yet ever infinitely distant from, the standard of perfection.

Hiero again paused; and viewing with earnest attention the spangled concave of heaven, he thus addressed himself to the stars, at the same time pursuing his walk:

“Ye citadels of light,

“Perhaps my future home, from whence the soul,

“Revolving periods past, may oft look back,

“With recollected tenderness, on all

“The various busy scenes she left below,

“ Its deep-laid projects, and its strange events,
 “ As on some fond and doting tale, that sooth’d
 “ Her infant hours.”*

He was now almost out of hearing, and Julius left his covert to follow him. But finding it impossible to conceal himself, he accosted the philosopher, and honestly confessed that he had been listening to his soliloquy. He apologized for the intrusion, and entreated Hiero to pursue his meditations without regard to his presence. Happy shall I think myself, continued he, if you can convince me of my *title* to immortality.

Have you discovered any *flaw* in your *title*, replied Hiero, with his usual complacency, that you thus oppress yourself with doubt concerning so invaluable reversion? No *evidence* that I am acquainted with has yet been adduced by the most subtle sceptic against a future state: so that the probability of it is, at the first view, equal to its improbability. And if by a single argument can be advanced in favour of the scale on that side will instantly preponderate. Our ignorance of the mode of existence in another world, and of the transition by death from this life to the next, can have no weight in the balance. For ignorance is neither a foundation of faith nor of infidelity; and if we reason from it, we are sure to be involved in error. Shew an acorn to an Hottentot or wild Arab, who has never travelled beyond his sandy deserts, and inform him that it will

* Mrs. Barbauld's Poems.

become a lofty tree with spreading branches: the account will seem marvellous to his untutored mind, and he may suspend his belief of it, but cannot reject it as a falsehood.

The condition of a child before its birth bears very little analogy to the state of man in his maturity: and if you can suppose a person to be ignorant that the one is preparatory to the other, such ignorance would be no authority for the denial of the fact.

But there are many positive arguments on which we may justly ground our conviction of a future life. The ardent desire and expectation of it, and the dread of annihilation, which are common to all mankind, may surely be regarded as presumptions in favour of immortality. Desire, whether we judge from analogy, or from the moral attributes of God, seems to imply the reality of its object; and the belief of this reality which has prevailed in almost every age and nation, must either have arisen from some divine revelation, or from its consonancy to the universal principles of human reason.*

* M. Michaelis, in his learned Dissertation on the Reciprocal Influence of Language and Opinions, hath observed, that the Greeks made use of the same word ($\psi\chi\eta$, 1. *papilio*, 2. *anima*) for the *soul*, which in its primary signification expresses a *butterfly*. For a butterfly is only a caterpillar, that changes its form without dying, and bears therein a similitude to the soul, which continues to exist in its new state after the dissolution of the body. It was for this reason that the Greeks first represented the soul hieroglyphically under the form of a butterfly, and afterwards proceeded to give it the very name of that insect.

Conscience also, by suggesting the idea of a future and solemn tribunal, confirms the expectation of another life. The rewards of virtue, and the punishments of vice, have generally their commencement here; but we look to the world that is to come for their completion.

Merit and demerit, however, do not always meet with proportionate rewards or punishments in the present state. Suffering virtue and triumphant vice are irregularities which we daily observe in the dispensations of Providence; and they evidently point out an hereafter, when the Deity will vindicate the wisdom, benevolence, and equity of his administration.

It appears to be an inconsistency, that death should be the final event of life, and that the period of existence should be closed with suffering. Pain is often subservient to pleasure; and the evils which we undergo, for the most part contribute to our improvement and perfection. Shall the last pang, therefore, that we experience, and the greatest in our apprehensions, prove the eternal extinction of our being? Rather, Julius, let us suppose that our passage into another world resembles our birth into this; that both are necessarily attended with some degree of pain; and that the maturity of the human is but the infancy of the heavenly life.

I would banish all *supposition*, however probable, said Julius, and acknowledge the validity of no argument short of *demonstration*.

Banish then your pretensions to philosophy, replied Hiero, and avow a general scepticism! For how few

are the truths which admit of *demonstration*! Probability is almost the universal foundation of our reasoning; and the wisest men are governed by it, both in their speculations, and in the most interesting transactions of life. The nature and force of evidence necessarily vary with its objects; and whatever be our inquiries or pursuits, we can expect only that kind and degree of it which they are capable of affording. But in physical researches we hesitate not to yield our assent to a theory that solves the phenomena which it professes to explain: and assent is heightened into conviction, when it appears that numerous facts confirm, and no one opposes it. But in what does the *theory of a future state* differ from that of magnetism or of gravitation, except in its transcendent importance to mankind?

Julius made no reply. The night was far advanced, and Hiero, impatient to enjoy in solitude his own reflections, hastened back to his apartment at Hart-Hill.

THE TAME GEESE AND WILD GEESE.

TWO geese strayed from a farm-yard in the fens of Lincolnshire, and swam down a canal to a large morass, which afforded them an extensive range, and plenty of food. A flock of wild-geese frequently resorted to it; and though at first they were so shy as not to suffer the tame ones to join them; by degrees they became well acquainted, and associated

freely together. One evening their cackling reached the ears of a fox that was prowling at no great distance from the morafs. The artful plunderer directed his courfe through a wood on the borders of it, and was within a few yards of his prey before any of the geefe perceived him. But the alarm was given juft as he was fpringing upon them, and the whole flock instantly afcended into the air with loud and diffonant cries. The wild geefe winged their flight into the higher regions, and were feen no more; but the two tame ones, unufed to foar, and habituated to receive protection without any exertion of their own powers, foon dropped down, and became fucceffively the victims of the fox.

The faculties of every animal are impaired by difufe, and ftrengthened by exercife. And in man, the energy and verfatility of the mind depend upon action, no lefs than the vigour and agility of the body.

BEAUTY AND DEFORMITY.

A Youth, who lived in the country, and who had not acquired, either by reading or converfation, any knowledge of the animals which inhabit foreign regions, came to Manchester, to fee an exhibition of wild beafts. The fize and figure of the elephant ftruck him with awe, and he viewed the rhinoceros with aftonifhment. But his attention was foon withdrawn from thefe animals, and directed to another, of the moft elegant and beautiful form; and he ftood

contemplating, with silent admiration, the glossy smoothness of his hair, the blackness and regularity of the streaks with which he was marked, the symmetry of his limbs, and above all, the placid sweetness of his countenance. What is the name of this lovely animal, said he to the keeper, which you have placed near one of the ugliest beasts in your collection, as if you meant to contrast beauty with deformity? Beware, young man, replied the intelligent keeper, of being so easily captivated with external appearance. The animal which you admire is called a tiger; and notwithstanding the meekness of his looks, he is fierce and savage beyond description. I can neither terrify him by correction, nor tame him by indulgence. But the other beast which you despise, is in the highest degree docile, affectionate, and useful. For the benefit of man he traverses the sandy deserts of Arabia, where drink and pasture are seldom to be found, and will continue six or seven days without sustenance, yet still patient of labour. His hair is manufactured into clothing, his flesh is deemed wholesome nourishment, and the milk of the female is much valued by the Arabs. The camel, therefore, (for such is the name given to this animal) is more worthy of your admiration than the tiger, notwithstanding the inelegance of his make, and the two bunches upon his back. For mere external beauty is of little estimation; and deformity, when associated with amiable dispositions and useful qualities, does not preclude our respect and approbation.

PHILOSOPHICAL ATTENTION AND SAGACITY.

AN attentive and inquisitive mind often derives very important instruction from appearances and events, which the generality of mankind regard as trivial and insignificant. Permit me, Alexis, to offer to you a few examples of the truth of this observation. You have frequently remarked, and perhaps admired, the volubility and lustre of the globules of rain that lie upon the leaves of colewort, and of other vegetables; but I dare say you have never taken the trouble of inspecting them narrowly. Mr. Melville, a young philosopher of uncommon genius, was struck with the phenomenon, and applied his attention to the investigation of it. He discovered that the lustre of the drop is owing to a copious reflection of light from the flattened part of its surface, contiguous to the plant; and that when the drop rolls over a part which has been wet, it instantly loses all its brightness, the green leaf being seen through it. From these two observations he concludes, that the drop does not really touch the plant, whilst it retains a mercurial appearance, but is suspended by the force of a repulsive power. For there could not be any copious reflection of white light from its under-surface, unless there was a real interval between it and the plant. And if no contact be supposed, it is easy to account for the wonderful volubility of the drop, and why no traces of moisture are left wherever it rolls.

From this reasoning we may conclude, that when a polished needle is made to swim on water, it does not touch the water, but forms around it, by a repulsive power, a bed, whose concavity is much larger than the bulk of the needle. And this affords a much better explanation of the fact than the common one, deduced from the tenacity of the water: for the needle may be well conceived to swim upon a fluid lighter than itself, since the quantity of water thus displaced by repulsion must be equal to the weight of it. And this instance leads us to a just and necessary correction of the hydrostatical law, *that the whole swimming body is equal in weight to a quantity of the fluid, whose bulk is equal to that of the part immersed*: for it should be expressed, *that the weight of the swimming body is equal to that of the weight of the quantity of fluid displaced by it*.

A very ingenious friend of mine, during his residence at the university, undertook a course of experiments, to ascertain the heat or cold produced by the solution of certain substances in spirit of wine. Whenever he withdrew the thermometer from the spirit, and suspended it in the air, he uniformly observed, that the mercury sunk two or three degrees, although the spirit of wine in which the instrument had been immersed was even colder than the surrounding atmosphere. This fact he communicated to the professor of chemistry, who immediately suspected, that *fluids by evaporation generate cold*; an

hypothesis which he afterwards verified by a variety of beautiful and decisive trials.

When Sir John Pringle and Dr. Franklin were travelling together in Holland, they remarked, that the *track-schuyt*, or barge, in one of the stages, moved slower than usual, and enquired the reason of it. The boatman informed them, that it had been a dry season, and that the water was low in the canal. He was asked if the water was so low that the boat touched the muddy bottom of the canal? To which he answered in the negative; adding, however, that the difference in the quantity of water was sufficient to render the draught more difficult to the horse. The travellers at first were at a loss to conceive how the depth of the water could affect the motion of the boat, provided that it swam clear of the bottom. But Dr. Franklin, having satisfied himself of the truth of the boatman's observation, began to consider it attentively, and endeavoured to account for it in the following manner: The barge, in proceeding along the canal, must regularly displace a body of water equal in bulk to the space which she occupies; and the water so removed must pass underneath, and on each side of her. Hence if the passage under her bottom be straitened by the shallows, more of the water must pass by her sides, and with greater velocity, which will retard her course, because she moves the contrary way. The water also becoming lower behind than before the boat, she will be pressed back by the weight of its

difference in height, and her passage will be obstructed by having that weight constantly to overcome.

However satisfactory this reasoning might appear to be, Dr. Franklin determined to ascertain the truth of it by experiment; deeming the subject to be of considerable importance to the inhabitants of a country, in which so many projects for navigable canals have been adopted. And he concludes from many well-concerted trials, the relation of which would now be tedious to you, that if four men or horses be required to draw a boat in *deep water* four leagues in four hours, five will be necessary to draw the boat the same distance in the same time in *shallow water*.

I shall give you one instance more of the advantages of sagacious attention, which may perhaps be more amusing to you than those which I have recited.

A playful boy, whose business it was to open and close alternately the communication between the boiler and the cylinder of a fire-engine, perceived that this trouble might readily be saved. Whenever, therefore, he wished to be at liberty to divert himself with his companions, he tied a string from the handle of the valve, which formed the communication to another part of the machine that was in motion, and the valve then performed its office without assistance. The boy's idleness being remarked, his contrivance soon became known, and the improvement is now adopted in every fire-engine.

THE JOLLY FELLOW.

RODERIC was a young man, who had neglected the cultivation of his understanding, and had made an early sacrifice of knowledge to merriment. He could sing a jovial song, and tell a story admirably; for he despised truth, when it interfered with the embellishments of humour. His society was courted by the gay and the dissipated; and whenever he exerted his talents, he set the *table in a roar*. But Roderic was subject to sudden revolutions of mind. At a convivial meeting one day, he had been more than usually lively and facetious. The Champagne went briskly round, and bottle after bottle in quick succession was emptied and cast aside. All at once he became pensive, his countenance fell, his eyes were fixed, and he seemed lost in meditation. The company rallied him, and demanded the cause of such an unexpected transition from jollity to gloom. Certain strange ideas, said he, have obtruded themselves upon me, and I was shocked to perceive how exactly I resemble the bottle of Champagne that is before us. The answer was a mystery. After a short pause, he unravelled it. Like this bottle, continued he, I am only sparkling and frothy; the source of exhilaration, but not of satisfaction. Sicknefs or misfortune, the storms of life, may sour my wit, or flatten my spirits, time will inevitably exhaust them; and I shall then be put away with contempt as an empty vessel of no intrinsic value.

THE DUNGHILL COCK.

OBSERVE that cock! said the wealthy and plodding Apicius. He has found a way into my granary; and though he stands upon a large heap of corn, where he may gratify all his wants without pains or trouble, yet he *scrapes* with as much eagerness as if he were earning his scanty pittance on the dunghill. And is not his master, answered I, daily chargeable with the like folly, though he boasts of reason, and ridicules the undistinguishing operations of instinct? Providence has furnished him with abundance, but he toils with anxiety for more. He impatiently searches for new treasures, whilst he should be enjoying those which he possesses: and in the midst of affluence he suffers the evils of penury.

PERSECUTION, AN ANCIENT FRAGMENT.

ARAM was sitting at the door of his tent, under the shade of his fig-tree; when it came to pass that a man stricken with years, bearing a staff in his hand, journeyed that way. And it was noon-day. And Aram said unto the stranger, Pass not by, I pray thee, but come in and wash thy feet, and tarry here until the evening; for thou art stricken with years, and the heat overcometh thee. And the stranger left his staff at the door, and entered into the tent of Aram. And he rested himself; and Aram set before him bread, and cakes of fine meal baked upon the hearth. And Aram blessed the bread, calling upon

he name of the LORD. But the stranger did eat, and refused to pray unto the Most High, saying, Thy LORD is not the GOD of my fathers; why therefore should I present my vows unto him? And Aram's wrath was kindled; and he called his servants, and they beat the stranger, and drove him into the wilderness. Now in the evening Aram lifted up his voice unto the LORD, and prayed unto him; and the LORD said, Aram, where is the stranger that sojourned this day with thee? And Aram answered and said, Behold, O LORD! he ate of thy bread, and would not offer unto thee his prayers and thanksgivings: therefore did I chastise him, and drive him from before me into the wilderness. And the LORD said unto Aram, Who hath made thee a judge between me and him? Have not I borne with thine iniquities, and winked at thy backslidings; and shalt thou be severe with thy brother, to mark his errors, and to punish his perverseness? Arise and follow the stranger, and carry with thee oil and wine, and smite his bruises, and speak kindly unto him. For the LORD thy GOD, am a jealous GOD, and judgment belongeth only unto me. Vain is thine oblation of thanksgiving without a lowly heart. As a bulrush thou mayest bow down thine head, and lift up thy voice like a trumpet; but thou obeyest not the ordinance of thy GOD, if thy worship be for strife and debate. Behold the sacrifice that I have chosen; is it not to undo the heavy burdens, to let the oppressed go free, and to break every yoke? To deal thy bread

to the hungry, and to bring the poor that are cast out to thy house? And Aram trembled before the presence of GOD. And he arose, and put on sackcloth and ashes, and went out into the wilderness, to do as the LORD had commanded him.*

UNIFORMITY IN RELIGION.

WHEN Charles the Vth had resigned the sceptre of Spain, and the imperial crown of Germany, he retired to the monastery of St. Justus, near the city of Placentia, in Estremadura. It was seated in a vale of no great extent, watered by a small brook, and surrounded by rising grounds covered with lofty trees. From the nature of the soil, as well as the temperature of the climate, it was esteemed the most healthful and delicious situation in Spain. Here he cultivated with his own hands the plants in his garden, and sometimes he rode out to a neighbouring wood on a little horse, attended only by a single servant on foot. When his infirmities confined him to his apartment, and deprived him of these more active recreations, he either admitted a few gentlemen who resided near the monastery to visit him, and entertained them familiarly at his own table; or he employed himself in studying mechanical principles, and

* This parable is an imitation of one composed by Dr. Franklin, if that may be called an imitation which was written without a sight, and from a very imperfect account, of the original. Mr. Doddsley has inserted the present piece in the Annual Register for 1777, but it has here undergone some alterations.

in forming works of mechanism, of which he had always been remarkably fond, and to which his genius was peculiarly turned. He was extremely curious with regard to the construction of clocks and watches; and having found, after repeated trials, that he could not bring any two of them to go exactly alike, he reflected with a mixture of surprize as well as regret on his own folly, (as he might also on his cruelty and injustice,) in having exerted himself with so much zeal and perseverance in the more vain attempt of bringing mankind to an uniformity of sentiment concerning the doctrines of religion.* Happy would it have been for Europe, if this just and striking analogy had occurred to the monarch during the plenitude of his power! And happy might it now prove, if allowed to operate against the spirit of bigotry and persecution, which still actuates many individuals, and even large communities!

Lord Bacon, in treating the subject of UNITY IN RELIGION, seems to have been forcibly impressed by an analogy which he quotes from one of the fathers. "CHRIST'S coat," says he, "had indeed no seam, but the church's vesture was of divers colours. Let there be, therefore, variety in the vesture, but no scissure. For unity and uniformity are widely different." It is to be lamented, that in almost every church throughout Christendom a language is introduced into the Creeds and public offices of religion, which being not scriptural, but borrowed from

* See Robertson's History of Charles V.

the logic of the schools, has become the subject of bitter controversy among Christians. Such *novelties of words*, as the apostle terms them, ought carefully to be avoided for the sake of peace: nor should any doctrinal phraseology be admitted that is not strictly and literally evangelical. The same great author I have just quoted, has well remarked, that
 “men create to themselves oppositions which in truth
 “are not, and fashion and coin them into new terms,
 “which are so fixed and unvariable, that though the
 “meaning ought to govern the term, the term governs the meaning.” In the excellent form of prayer which our Saviour has enjoined, the true spirit of catholicism is observed, though it is borrowed from the Jewish ritual: and it is an exemplar that his disciples in every country and of every denomination should religiously follow.

When Alexandria was taken by one of the successors of Mahomet, the famous library in that city was ordered to be destroyed. Omar, the commander of the faithful, being solicited to spare the books of or on philosophy, returned an answer to the following purport:—*As to the books of which mention is made, if there be contained in them what accords with the book of God, there is without them in the book of God all that is sufficient. But if there be any thing in them repugnant to that book, we in no respect want them. Order them, therefore, to be all destroyed!* Were some modern library furnished only with the decrees of councils, confessions of faith, and scholastic theo-

ogy, to be now consigned to the flames by an imperial mandate, who would petition for its preservation? Or if a zealous advocate arose, with what peculiar propriety might the reply of Omar be adopted, changing the reference from the Koran of Mahomet, to the sacred Gospel of Jesus Christ!

THE PEDLAR AND HIS ASS.

It was noon-day, and the sun shone intensely bright, when a pedlar, driving his ass laden with the choicest Jerusalem ware, stopped upon Delamere forest to take refreshment. He sat down upon the turf, and after consuming the provisions in his satchel, emptied his dram-bottle, and then composed himself to sleep. But the ass, which had travelled many a wearisome mile without tasting a morsel of food, remained muzzled by his side, wistfully viewing the blossoms of hawthorn, which grew in great abundance around them. Fatigue and heat, however, overpowered the sensations of hunger, and drowsiness stole upon him. He reeled down, and doubling his legs under him, rested upon his belly in such a position that each of his panniers which he carried touched the ground, and was securely supported by it. But his slumbers were of short duration. An angry hornet, whose nest had been that morning destroyed, perched upon his back, and stung him to the quick. Roused by the smart, he suddenly sprang up, and by this violent motion produced a loud jarring of the earthen-ware.

The pedlar awaked in consternation; and snatching his whip, began to lash the ass with merciless fury. The poor beast fled from his stripes, and was heard of no more; the panniers were thrown off; and the Burslem ware was entirely demolished. Thus did inhumanity, laziness, and passion, meet with deserved punishment. Had the pedlar remembered the craving hunger of the ass, when he gratified his own; or had he pursued with diligence his journey, after finishing his repast, no part of these misfortunes would have befallen him; and his loss might have been inconsiderable, if unjust severity and rash resentment had not completed his ruin.

THE BEES.

A Dutch merchant, who was settled at Batavia, procured a hive of young bees from Poland, that he might multiply the breed of this industrious insect, and regale himself with honey, prepared under his own inspection. The bees were stationed in a delightful garden, of large extent, and furnished with the richest profusion of fragrant herbs and flowers. Plenty soon corrupted their disposition to labour; and the stock of honey which they collected during the first months of their settlement was of little value. The expected winter did not ensue; and as they continued to enjoy abundance in this happy climate, they became improvident of futurity, and were no longer at the pains to store their cells with that food which bountiful nature at all seasons provided for them. Thu

unfavourable was excessive abundance to the admired virtues of the bee. And no less injurious to many a well-formed youth is that affluence, which hath been reaped together by parental toil, to gratify parental ambition: but which serves either to nourish sloth, by perverting the necessity of application; or to promote dissipation, riot, and profligacy, by giving a false direction to activity.

AN EPITAPH.

TO
THE MEMORY
OF
SYLVIA;

CHEERFUL COMPANION, FAITHFUL FRIEND, AND TRUE PHILOSOPHER;
IF SUBMISSION TO GOD, BENEVOLENCE TO MAN,
AND STRICT CONFORMITY TO NATURE,
WITH UNAFFECTED INDIFFERENCE TO PROFIT, POWER, OR FAME,
BE GENUINE PHILOSOPHY.

SHE MINGLED IN ALL COMPANIES, YET PRESERVED HER NATIVE
SIMPLICITY OF MANNERS;
WAS CARESSED BY THE PROFLIGATE, WHILST SHE REPROVED THEIR
VICES BY HER GOOD EXAMPLE.

HER RELIGION

WAS UNTAINTED WITH BIGOTRY,
ALTHOUGH SHE DOUBTED OF NO ARTICLE OF FAITH:

AND

STEADILY MAINTAINED PASSIVE OBEDIENCE AND NON-RESISTANCE,
WITHOUT BECOMING A PARTIZAN IN POLITICS.
SPOTLESS AS A SAINT SHE LIVED; AND DIED A MARTYR.

THIS MONUMENT

RELAZONS NO FEIGNED VIRTUES OF THE DEAD,
TO FLATTER THE VANITY OF THE LIVING;
FOR IT IS ERECTED NOT TO

A WOMAN,

BUT

A SPANIEL.*

* See an account of this spaniel, Part II. p. 118.

Art thou offended, gentle reader, at this tribute to the memory of a faithful dog? Visit the gardens at Stowe; and peruse the lines inscribed by Cobham to Signor Fido, his Italian greyhound! Or if classic authority influence thy taste, turn to the page of Plutarch, and read the following narration! “When
 “the Athenians, during the war in which they were
 “engaged against the Persians, were constrained to
 “abandon their city, and retire to the island of
 “Salamis, Xanthippus, the father of Pericles, em-
 “barked with the rest of his countrymen. His
 “faithful dog having been left behind, swam after
 “the ship till he reached the shore; where the poor
 “creature was no sooner landed, than he threw him-
 “self down, exhausted with fatigue, and expired at
 “his master’s feet. Xanthippus buried him on the
 “spot; and as a grateful memorial of his fidelity,
 “erected a monument over his grave, which remains
 “to this day, and is known by the name of *Cynos-*
 “*fema*, or the dog’s sepulchre.”

MATERNAL CLAIMS TO DUTY.

PARAPHRASED FROM XENOPHON.

IT has been the maxim of some of the passionate admirers of antiquity, that “all novelty is but obli-
 “vion.” And though this observation is only to be admitted within certain restrictions, it has sufficient foundation to incite our diligent enquiries into the records of ancient literature. As time stamps addi-

tional value on whatever is useful and important, the treasures which we discover in the rich mines of Greece and Rome, will appear to us of more intrinsic worth, than those which modern periods have opened to our view. It may therefore be more wise in me, than in the pedant of old, to purchase the lamp of Socrates; and by borrowing his light, and enlarging upon his precepts, become a philosopher, and teacher of morality.

Lamprocles, the eldest son of Socrates, fell into a violent passion with his mother. Socrates was a witness to this shameful misbehaviour, and attempted the correction of it in the following gentle and rational manner. "Come hither, son," said he, "have you never heard of men who are called ungrateful?" "Yes, frequently," answered the youth. "And what is ingratitude?" demanded Socrates. "It is to receive a kindness," said Lamprocles, "without making a proper return, when there is a favourable opportunity." "Ingratitude is a species of injustice, therefore," said Socrates. "I should think so," answered Lamprocles. "If then," pursued Socrates, "ingratitude be injustice, does it not follow, that the degree of it must be proportionate to the magnitude of the favours which have been received?" Lamprocles admitted the inference; and Socrates thus pursued his interrogations. "Can there subsist higher obligations than those which children owe to their parents; from whom life is derived and supported, and by whose good offices

“ it is rendered honourable, useful, and happy?”
“ I acknowledge the truth of what you say,” replied Lamprocles; “ but who could suffer, without resentment, the ill-humours of such a mother as I have?”
“ What strange thing has she done to you?” said Socrates. “ She has a tongue,” replied Lamprocles, “ that no mortal can bear.” “ How much more,” said Socrates, “ has she endured from your wrangling, fretfulness, and incessant cries, in the period of infancy? What anxieties has she suffered from the levities, capriciousness, and follies of your childhood and youth? What affliction has she felt, what toil and watching has she sustained, in your illnesses? These and various other powerful motives to filial duty and gratitude have been recognized by the legislators of our republic. For if any one be disrespectful to his parents, he is not permitted to enjoy any post of trust or honour. It is believed that a sacrifice offered by an impious hand can neither be acceptable to the gods, nor profitable to the state; and that an undutiful son cannot be capable of performing any great action, or of executing distributive justice with impartiality. Similar marks of disgrace are likewise ordained for those, who, after the death of their parents, neglect their funeral rites. This circumstance is particularly enquired into, when the characters of those are examined who are the candidates for public offices: therefore, my son, if you be wise, you will pray to the gods to pardon the offences committed

“ against your mother. Let no one discover the
“ contempt with which you have treated her ; for
“ the world will condemn and abandon you for such
“ behaviour. And if it be even suspected that you
“ repay with ingratitude the good offices of your
“ parents, you will inevitably forego the kindneſſes
“ of others ; becauſe no man will ſuppoſe that you
“ have a heart to requite either his favours or his
“ friendſhip.”

FRATERNAL AFFECTION.

PARAPHRASED FROM XENOPHON.

TWO brothers, named Chærephon and Chære-
crates, had quarrelled with each other, when Socrates,
being acquainted with them, was ſolicitous to reſtore
their amity. Meeting, therefore, with Chærecrates,
he thus accoſted him. “ Is not friendſhip the ſweeteſt
“ ſolace in adverſity, and the greateſt enhancement
“ of the bleſſings of proſperity ? ” “ Certainly it is,”
replied Chærecrates ; “ becauſe our ſorrows are di-
“ miniſhed, and our joys increaſed by ſympathetic
“ participation.” “ Amongſt whom, then, muſt we
“ look for a friend ? ” ſaid Socrates. “ Would you
“ ſearch among ſtrangers ? they cannot be intereſted
“ about you. Amongſt your rivals ? they have an
“ intereſt in oppoſition to yours. Amongſt thoſe
“ who are much older or younger than yourſelf ?
“ their feelings and purſuits will be widely different
“ from yours. Are there not, then, ſome circum-

stances favourable and others essential to the constitution of friendship?" "Undoubtedly there are," answered Chærecrates. "May we not enumerate," continued Socrates, "amongst the circumstances favourable to friendship, long acquaintance, common connections, similitude of age, and union of interest?" "I acknowledge," said Chærecrates, "the powerful influence of these circumstances; but they may subsist, and yet others be wanting, that are essential to mutual amity." "And what," said Socrates, "are those essentials which are wanting in Chærephon?" "He has forfeited my esteem and attachment," answered Chærecrates. "And has he also forfeited the esteem and attachment of the rest of mankind?" continued Socrates. "Is he devoid of benevolence, generosity, gratitude, and other social affections?" "The gods forbid," cried Chærecrates, "that I should lay such a heavy charge upon him! His conduct to others, I believe, is irreproachable; and it wounds me the more, that he should single me out as the object of his unkindness." "Suppose you have a very valuable horse," resumed Socrates, "gentle under the treatment of others, but ungovernable when you attempt to use him; would you not endeavour by all means to conciliate his affection, and to treat him in a way the most likely to render him tractable? Or if you have a dog, highly prized for his fidelity, watchfulness, and care of your flocks, who is fond of your shepherds, and playful with them, and yet snarls whenever you

“ come in his way ; would you attempt to cure him
“ of this fault by angry looks, or words, or any other
“ marks of resentment ? You would surely pursue
“ an opposite course with him. And is not the
“ friendship of a brother of far more worth than the
“ services of a horse, or the attachment of a dog ?
“ Why then do you delay to put in practice those
“ means, which may reconcile you to Chærephon ?
“ Acquaint me with those means,” answered Chære-
crates, “ for I am a stranger to them.” “ Answer me
“ a few questions,” said Socrates. “ If you desire
“ that one of your neighbours should invite you to
“ his feast, when he offers a sacrifice, what course
“ would you take ?” “ I would first invite him to
“ mine.” “ And how would you induce him to take
“ the charge of your affairs, when you are on a jour-
“ ney ?” “ I should be forward to do the same good
“ office to him, in his absence.” “ If you be solicitous
“ to remove a prejudice, which he may have received
“ against you, how would you then behave towards
“ him ?” “ I should endeavour to convince him, by
“ my looks, words, and actions, that such prejudice
“ was ill-founded.” “ And if he appeared inclined to
“ reconciliation, would you reproach him with the
“ injustice he had done you ?” “ No,” answered
Chærecrates, “ I would repeat no grievances.”—
“ Go,” said Socrates, “ and pursue that conduct
“ towards your brother, which you would practise
“ to a neighbour. His friendship is of inestimable
“ worth ; and nothing is more delightful to the gods,
“ than for brethren to dwell together in unity.”

IMMODERATE STUDY.

SOPHRON had passed the day in very intense application to his favourite study. The shades of the evening insensibly stole upon him. He called for his lamp, and supplied it with an extraordinary quantity of oil, that it might burn till midnight. The flame was languid and glimmering. He added more oil—it yielded a still fainter light. Again he replenished the lamp—the flame became dimmer. He closed his book; and was soon left in total darkness.

Ah! studious youth, use not with such profusion the sacred oil of learning! Thus lavishly applied, it will extinguish, not brighten, the intellectual lamp that burns within thee.

THE CANARY-BIRD AND RED LINNET.

ONE fine evening, in the month of May, a canary-bird was carried into the garden at Hart-Hill. The cage was suspended by the branch of a cherry-tree, the blossoms and leaves of which overspread the top of it, furnishing at once a delightful shade and luxurious repast. I sat down near it, on a bank of turf, and was highly pleased to observe how much the little creature seemed to enjoy his new situation. After fluttering his wings, hopping about, and pecking the blossoms which presented themselves through the wires of the cage, he at length fixed himself upon his perch, and began the most melodious song I ever heard. His notes were so tuneful, distinct, and

various, that he soon silenced the music of a neighbouring shrubbery; and drew several birds into the cherry-tree. The song of the canary was now interrupted by a loud chirping, which proceeded, as I could clearly discern through the leaves of the tree, from a red linnet perched on a twig, almost close to the cage. When the linnet ceased, the canary-bird seemed to reply by chirping in a similar manner, but with more sweetness and composure. Imagination soon made me acquainted with this new language; and I supposed the following dialogue to have been carried on between them.

LINNET. Silly bird! what cause hast thou to raise such cheerful and exulting notes? Compare with ours thy wretched situation. And when thou viewest the blessings that we possess, shew at least some share of wisdom and sensibility, by lamenting thy incapacity of attaining them. To rejoice in calamity, is surely the height of folly.

CANARY-BIRD. Your reproofs are cruel and unjust. It is over the comforts, and not the evils, of my situation, that I rejoice. When I see you roving at large, I feel the loss of liberty; and as I hop from one side of my prison to another, I often expand my wings, conscious of powers which I am restrained from exercising. Nor am I indifferent to those social pleasures, of which, though sometimes a witness, I am never a partaker. But why should I repine that in these respects you are more happy than myself? As reasonably might you complain that partial

Heaven has conferred advantages on me, which are denied to you. For in that season when you are exposed to hardship, famine, and danger, I am fed with a liberal hand; sheltered from the winter's cold; and protected from the fowler, and every animal of prey. Allow me then, without reproach, to express my thankfulness to God in songs of praise; to bear my lot with cheerful resignation; and even to rejoice in that good, which, though withholden from me, is bestowed upon others of the feathered race.

Impressed with these ideas, I arose from my seat, and retired to my chamber, pondering the lesson of benevolence, gratitude, and contentment, which I had heard. My window commanded a view of a rich and extensive plain, bounded by lofty mountains. The sun particularly illumined a craggy cliff, the summit and sides of which were covered with pine-trees. Fancy was on the wing, and instantly transported me to the striking scene. I conceived it to be the residence of Theophilus; and as I entered the favourite grove of the pious philosopher, his evening meditations thus saluted my intellectual ear:—
“Teach me to love thee, and thy divine administration! to regard the universe itself as my true and
“genuine country; not that little casual spot where
“I first drew vital air. Teach me to regard myself
“but as a part of this great whole; a part which
“for its welfare I am as patiently to resign, as I resign
“a single limb for the welfare of my whole body.
“Let my life be a continued scene of acquiescence,

“ and of gratitude; of gratitude for what I enjoy,
“ and of acquiescence in what I suffer; as both can
“ only be referable to that order of events, which
“ cannot but be best, as being by Thee approved
“ and chosen.

“ Inasmuch as futurity is hidden from my sight, I
“ can have no other rule of choice, by which to
“ govern my conduct, than what seems consonant to
“ the welfare of my own particular nature. If it
“ appear not contrary to duty and moral office, (and
“ how should I judge but from what appears?)
“ Thou canst not but forgive me, if I prefer health
“ to sickness; the safety of life and limb, to maiming
“ or to death. But did I know that these incidents,
“ or any, were appointed me, in that order of events
“ by which Thou preservest and adornest the whole;
“ it then becomes my duty to meet them with mag-
“ nanimity; to co-operate with cheerfulness in what
“ Thou ordainest; that so I may know no other will
“ than thine alone; and that the harmony of my par-
“ ticular mind with thy universal may be steady and
“ uninterrupted through the period of my existence.

“ Yet since to attain this height, this transcendent
“ height, is but barely possible, if possible, to the
“ most perfect humanity; regard what within me is
“ congenial to Thee, raise me above myself, and
“ warm me into enthusiasm. But let my enthusiasm
“ be such as befits a citizen of thy polity; liberal,
“ gentle, rational, and humane—not such as to de-
“ base me into a poor and wretched slave, as if Thou

“ wert my tyrant, not my father; much less such as
“ to transform me into a savage beast of prey,
“ fullen, gloomy, dark, and fierce, prone to perse-
“ cute, to ravage, and destroy; as if the lust of mas-
“ sacre could be grateful to thy goodness. Permit
“ me rather madly to avow villainy in thy defiance,
“ than impiously to assert it under colour of thy
“ service. Turn my mind’s eye from every idea of
“ this character; from the servile, abject, horrid, and
“ ghastly, to the generous, lovely, fair, and godlike.

“ Here let me dwell;—be here my study and de-
“ light. So shall I be enabled, in the silent mirror of
“ contemplation, to behold those forms which are
“ hidden to human eyes; that animating wisdom
“ which pervades and rules the whole; that law irre-
“ sistible, immutable, supreme, which leads the wil-
“ ling, and compels the averse, to co-operate in their
“ station to the general welfare; that magic divine
“ which, by an efficacy past comprehension, can
“ transform every appearance the most hideous into
“ beauty, and exhibit all things fair and good to
“ Thee, Essence Increate, *who art of purer eyes than*
“ *ever to behold iniquity.*

“ Be these my morning, these my evening medi-
“ tations—with these may my mind be unchangeably
“ tinged—that loving Thee, with a love most disin-
“ terested and sincere; enamoured of thy polity, and
“ thy divine administration; welcoming every event
“ with cheerfulness and magnanimity, as being best
“ upon the whole, because ordained of Thee; pro-

" posing nothing to myself, but with a reserve, that
 " Thou permittest; acquiescing in every obstruction,
 " as ultimately referable to thy providence—in a
 " word, that working this conduct, by due exercise,
 " into perfect habit, I may never murmur, never
 " repine; never miss what I would obtain, nor fall
 " into that which I would avoid; but be happy with
 " that transcendent happiness of which no one can
 " deprive me; and blest with that divine liberty,
 " which no tyrant can annoy."*

AN EXPERIMENT.

LOOK attentively at the glass, and mark the va-
 riety of images which it exhibits? You will see in
 the haughty and insolent courtier, awed into gen-
 erosity by the presence of the tyrant whom he serves:
 and the tyrant disturbed by suspicion, fear, and an-
 xiety, whilst he receives with smiles the incense of
 flattery, and glories in his splendour and power. The
 virtuous man tortured at the heart, yet expressing out-
 ward signs of pleasure, when the merits of his rival
 are extolled. The well-educated youth who has been
 seduced by vicious companions, inwardly appalled du-
 ring the hours of riot and jollity: The idle loungeur,
 seemingly at ease, but really fretful, discontented,
 and unhappy.

* The paragraphs marked by inverted commas have been co-
 pie'd, with a few variations, from Mr. Harris's dialogue concerning
 happiness.

You are jocular, said Alexis. I see nothing but a glass tumbler, containing about two parts of water and one of oil, suspended by a cord, and swung backwards and forwards by your hand. The oil appears perfectly smooth and undisturbed, whilst the water below is in violent agitation.

And do you not perceive, answered Euphronius, a striking analogy between this internal storm but superficial calm, and the several characters which I have enumerated? I will diversify the allusion, and vary the experiment by pouring out the oil, and supplying its place with water. The fluid, you observe, now remains tranquil throughout, although the same motion is given to the vessel as before.* Thus composure of mind may be preserved amidst the agitations and tumults of life, if we cherish no passions, that, like oil and water, are discordant to each other,—Alexis acknowledged the propriety of these moral analogies; but expressed his surprize and perplexity at the appearances from which they were deduced. He was desired to consider them attentively, and to exercise his genius in the solution of them.

THE ROVING FISHES.

IF solid happiness we prize,
 Within our breast this jewel lies,
 And they are fools who roam,—
 Of rest was Noah's dove bereft,
 When, with impatient wing, she left
 That safe retreat, the ark:

* See Dr. Franklin's Experiments and Observations on Electricity.

Giving her vain excursion o'er,
The disappointed bird once more
Explor'd the sacred bark.†

Sophronia, whose maternal tenderness was directed by a solid judgment and well-cultivated understanding, had been repeating these lines to her son, and urging the difficulties, temptations, and dangers which await the inexperienced youth, when he too forwardly rushes into the busy world. They were enjoying an evening's walk; and the path which they pursued terminated in a beautiful pond, supplied with water by a murmuring rill, that for a while seemed to lose its current; but passing onwards, flowed through a concealed grate into a neighbouring brook. Having reached the margin of the pond, they stopped to gaze at the sportive fishes, gliding in all directions, with a graceful ease, through the yielding element. But a large tench was observed to remain in one unvaried position, as if stupified with pain, or overwhelmed with sorrow. Were fishes capable of reflection, I should presume, said Sophronia, that the tench we are looking at, is mourning the folly and calamities of her offspring. Last week a sudden and unusual rise of the brook raised the water of this pond above its level; and three young tenches eagerly took the opportunity of escaping over the grate, and quitted to enjoy the confinement, to which they had submitted for some time with impatience and discontent. They swam down the stream, exulting in their liberty; and were just entering a spacious mill-pool,

† Cotton's Fire-Side.

which promised every gratification to their boundless wishes, when a ravenous pike seized upon the foremost, and terrified the others with the apprehension of dangers before unknown. The shallows of the pool were now sought for security, but the flood having damaged the dike, the water rapidly discharged itself. One of the remaining tenches was left in a hollow, to die a painful and lingering death; the other impelled by hunger swallowed a bait, and became the prey of a fisherman. Thus perished these unfortunate rovers; affording us a lesson of instruction, concluded Sophronia, which it cannot be necessary either to explain or to apply.

THE HISTORIAN AND THE PAINTER.

WHAT displeasing face is this? said an historian to a painter, as he was viewing the exhibition of his pictures. It is the portrait, answered the artist, of a man whom I secretly despise; and I have purposely rendered it harsh and disagreeable.—What a liberal and noble countenance, continued the learned spectator, does the picture before me display! So look at the original, replied the painter; and I have the honour to call him my friend and patron.—May I now presume, then, that the Venus, on the right hand, is the likeness of your mistress? I confess it, said the artist with a blush. But if passion and prejudice sometimes guide my pencil, how much more frequently do they direct your pen? I delineate chiefly for the eye; you for the understanding and the heart.

to deceive, therefore, may be *venial* in the painter, it is *criminal* in the historian. The art of false flattery, however, is not peculiar either to you or me. It is practised by all mankind, both in their judgments of themselves and others. Self-love strongly incites to draw a flattering picture; political and religious prejudices, though less forcible, are not less certain in their influence; and envy, rivalry, and hatred, offer to our pencil only dark and distorting tints.

“All is infected, that the infected ’spy;

“As all looks yellow to the jaundic’d eye.”

THE RATTLE-SNAKE.

AN European youth, fauntering through a wood in Virginia, heedless where he trod, suddenly heard a harsh rattling noise, which silenced the warbling of the nightingales, and seemed to strike terror into every living object around him. He looked forward, and beheld, across the path which he pursued, a large snake, with the head erect, the body coiled, and the tail, from which the sound proceeded, in continual agitation. Alarmed with the danger that awaited him, he hastened back to Williamsburgh; he was eager both to recount his adventure, and to utterance to the reflections which it had suggested. How wise, said he, are the provisions of the Author of Nature, to guard his favourite, man from whatever may prove noxious or destructive to him? The lion roars when he issues from his den; the

wolf howls in his nocturnal excursions; and the dreadful serpent from which I escaped this morning, shakes his rattle, as he crawls along, to warn us of the danger that approaches.

Cease, young man, replied a venerable sage, to accuse Providence of partiality; nor abuse the wisdom of God, by applauses which are founded only on pride and ignorance! The animals you have mentioned inhabit many a desert, where no human footstep can be traced: how then should their instincts or exertions have any reference to the security of man? The lions roar, and the wolves howl, to rouse the beasts from their secret hiding-places: for without such discovery of their prey, of what avail would be their strength or swiftness?

The snake you saw produces no sound with the tail, in the ordinary motions of his body; and had not a childish fear prevented, you might have been a witness to the use which he makes of his rattle. That reptile feeds chiefly on squirrels and birds, which he cannot catch, without some artifice to bring them within his reach. He therefore creeps near the tree, on whose branches he perceives them; and suddenly shaking his rattle, so affrights the poor creatures, on which he fixes his piercing eyes, that they have no power to escape: and they leap from bough to bough, till, overcome with terror and fatigue, they fall to the ground, and are devoured by their ravenous enemy.*

* See Mead on Poisons.

AN EXPERIMENT.

TWO young beech trees, planted at the same time, in the same soil, at a small distance from each other, and equally healthy, were pitched upon as the subject of the following experiment. They were accurately measured; and as soon as the buds began to swell in the spring, the whole trunk of one of them was cleansed of its moss and dirt, by means of a brush and soft water. Afterwards it was washed with a wet flannel, twice or thrice every week, till about the middle of summer. In autumn, when the annual growth was supposed to be completed, the beeches were again measured; and the increase of the tree, which had been washed was found to exceed that of the other, nearly in the proportion of two to one.†

Had you seen the commencement of this experiment, Alexis, you would probably have smiled at the *folly* of the gardener, and thought his labour misapplied. But the conclusion of it will give you different ideas; and perhaps convince you, by the obvious analogy, that cleanliness and frequent washing promote the health, vigour, and growth of the body. It may satisfy you also, that various minute attentions, in the conduct of your education, which at present may seem to be superfluous and irksome, are of real importance, by removing those causes which would retard your progress towards manly strength

† See Dr. Hale's Statical Essays; Mr. Evelyn's Sylva; and the Philos. Transf. vol. xlvii.

and mental excellence. For every habit of awkwardness impairs some useful power of action; and as the moss preys on the nutritious juices of the beech, so false opinions and principles despoil the mind of a correspondent portion of knowledge, truth, and virtue.

TRUE ELEVATION OF MIND DISPLAYED IN
CONDESCENSION AND HUMANITY.

SIR Philip Sidney was one of the brightest ornaments of Queen Elizabeth's court. In early youth he discovered the strongest marks of genius and understanding. Sir Fulk Greville, Lord Brook, who was his intimate friend, and who has written an account of his life, says, " Though I lived with him, " and knew him from a child, yet I never knew him " other than a man, with such steadiness of mind, " lovely and familiar gravity, as carried grace and " reverence above greater years. His talk was ever " of knowledge, and his very play tended to enrich " his mind."

He was an active supporter of the cause of liberty in the Low Countries, where he had a command under his uncle the Earl of Leicester, general of the English forces employed against the tyrant Philip II. of Spain. In the battle near Zutphen, he displayed the most undaunted and enterprising courage. He had two horses killed under him, and whilst mounting a third he was wounded by a musket-shot out of the trenches, which broke the bone of his thigh.

He returned about a mile and a half on horseback to the camp; and being faint with the loss of blood, and probably parched with thirst through the heat of the weather, he called for drink. It was presently brought to him; but as he was putting the vessel to his mouth, a poor wounded soldier, who happened to be carried by him at that instant, looked up to it with wishful eyes. The gallant and generous Sidney took the bottle from his mouth just when he was going to drink, and delivered it to the soldier, saying, *Thy necessity is yet greater than mine.* Sir Philip was conveyed to Arnheim, and attended by the principal surgeons of the camp. During sixteen days great hopes were entertained of his recovery; but the ball not being extracted, and a mortification ensuing, he prepared himself for death with the utmost piety and fortitude, and expired on the 17th of October, 1586, in the thirty-second year of his age. He is said to have taken leave of his brother in these affecting terms: “ Love my memory; cherish my friends; their fidelity to me may assure you that they are honest. But above all, govern your will and affections by the will and word of your Creator; in me beholding the end of this world, with all her vanities.”*

ROBINSON CRUSOE.

JUAN Fernandez is an island in the great South-Sea, about fifteen miles long and six broad. The

* See the Brit. Biogra. vol. vi. article Sidney.

springs of water which it contains are excellent, and it abounds with a variety of esculent and antiscorbutic vegetables. Formerly wild goats subsisted in great numbers on its mountains, but the breed is now nearly destroyed. Commodore Anson's squadron, in 1741, remained here three months, during which time the dying crews, who on their arrival could scarcely heave the anchor with one united effort, were cured of the scurvy, and restored to perfect health. The Commodore sowed in the island many garden-seeds, and set the stones of plumbs, apricots, and peaches, which it is said have since come to maturity.

About the year 1705, Alexander Selkirk, a Scotch mariner, was left by some accident on this desert island, where he continued till 1710, when he was taken up by an English ship, and brought back to Europe. The house which he built as a shelter from the inclemencies of the weather, and as a defence from danger, subsisted in the time of Lord Anson; and is described to have been so small, that a man could not without difficulty creep into it and stretch himself at length.* When Selkirk returned to his native country, he related his very interesting adventures to Daniel Defoe, who founded upon them the History of Robinson Crusoe, the best and most entertaining moral romance now extant. It displays, in a striking manner, the advantage of being inured to manual exertions, the value of skill in the mechanic arts, the numberless benefits we derive from the

* Beattie's Dissertations, p. 565.

division of labour; and above all, it enables us to perceive, in their full extent, the intellectual, moral, and religious aids we derive from society. Some of these improving lessons are admirably enforced in the following little poem, by Mr. Cowper, which the reader must suppose to have been the soliloquy of Selkirk, on the island of Juan Fernandez.

- “ I am monarch of all I survey,
“ My right there is none to dispute;
“ From the centre all round to the sea
“ I am lord of the fowl and the brute.
“ Oh solitude! where are the charms
“ That fages have seen in thy face?
“ Better dwell in the midst of alarms,
“ Than reign in this horrible place.
- “ I am out of humanity’s reach,
“ I must finish my journey alone,
“ Never hear the sweet music of speech;
“ I start at the sound of my own.
“ The beasts that roam over the plain,
“ My form with indifference see,
“ They are so unacquainted with man;
“ Their tameness is shocking to me.
- “ Society, friendship, and love,
“ Divinely bestow’d upon man,
“ O had I the wings of a dove,
“ How soon would I taste you again!
“ My sorrows I then might assuage
“ In the ways of religion and truth;
“ Might learn from the wisdom of age,
“ And be cheer’d by the sallies of youth.
- “ Religion! what treasure untold,
“ Resides in that heavenly word!
“ More precious than silver and gold,
“ Or all that this earth can afford.

- " But the sound of the church-going bell
 " These valleys and rocks never heard,
 " Ne'er sigh'd at the sound of a knell,
 " Or smil'd when a sabbath appear'd.
 " Ye winds, that have made me your sport,
 " Convey to this desolate shore
 " Some cordial, endearing report
 " Of a land I shall visit no more.
 " My friends, do they now and then send
 " A wish or a thought after me?
 " O tell me I yet have a friend,
 " Though a friend I am never to see.
 " How fleet is a glance of the mind!
 " Compar'd with the speed of its flight,
 " The tempest itself lags behind,
 " And the swift-wing'd arrows of light.
 " When I think of my own native land,
 " In a moment I seem to be there;
 " But alas! recollection at hand
 " Soon hurries me back to despair.
 " But the sea-fowl is gone to her nest,
 " The beast is laid down in his lair;
 " E'en here is a season of rest,
 " And I to my cabin repair.
 " There is mercy in every place,
 " And mercy, encouraging thought!
 " Gives even affliction a grace,
 " And reconciles man to his lot."

COWPER'S Poems, vol. i.

CRITICISM.

" For not to know some trifles is a praise." POPE.

BOCCALINI, a celebrated Italian writer, who flourished about the beginning of the seventeenth century, adopts the following fiction. He supposes

that Apollo, holding a court on Parnassus, hears the complaints of the whole world, and administers in each case impartial justice. A critic, having collected all the faults of a great poet, offered them to the judge, who graciously received the tribute, and promised an adequate reward. He therefore delivered to the author a quantity of wheat, just thrashed from the sheaf, and commanded him to separate, with the nicest care, the chaff from the grain. The critic engaged in the task with hope and alacrity. And when he had completely finished it, Apollo presented him with the chaff, as the prize due to his merit, and which alone he was qualified to value.* Such is the reward of those who make it their primary object to discover the blemishes, not the excellencies of the works which they peruse; a fastidious mode of criticism, equally unfavourable to pleasure and to improvement. It originates for the most part in vanity or affectation, and always betrays dissingenuousness and want of judgment. Taste and knowledge elevate the mind above attention to trifles, and candour disposes it to search for incitements to praise, and not to censure.

The following ludicrous incident is related by Mr. Pope. “The famous Lord Halifax was rather a “pretender to taste than really possessed of it. When “I had finished the two or three first books of my

* Mr. Addison, in his admirable Commentary on *Paradise Lost*, has quoted this fable of Boccacini, and delivered some excellent observations on the folly of hypercriticism.

“ translation of the Iliad, that lord desired to have
“ the pleasure of hearing them read at his house.
“ Addison, Congreve, and Garth, were there at the
“ reading. In four or five places Lord Halifax
“ stopped me very civilly, and with a speech each
“ time, much of the same kind, ‘ I beg your pardon,
“ ‘ Mr. Pope, but there is something in that passage
“ ‘ that does not quite please me. Be so good as
“ ‘ to mark the place, and consider it a little at your
“ ‘ leisure. I’m sure you can give it a little turn.’ I
“ returned from Lord Halifax with Dr. Garth in his
“ chariot; and as we were going along, was saying
“ to the Doctor, that my Lord had laid me under a
“ good deal of difficulty by such loose and general
“ observations, that I had been thinking over the
“ passages almost ever since, and could not guess at
“ what it was that offended his Lordship in either
“ of them. Garth laughed heartily at my embarrass-
“ ment; said I had not been long enough acquainted
“ with Lord Halifax to know his way yet; that I
“ need not puzzle myself about looking those places
“ over and over when I got home. ‘ All you need
“ ‘ do,’ says he, ‘ is to leave them just as they are;
“ ‘ call on Lord Halifax two or three months hence,
“ ‘ thank him for his kind observations on those pas-
“ ‘ sages, and then read them to him as altered. I
“ ‘ have known him much longer than you have,
“ ‘ and will be answerable for the event.’ I fol-
“ lowed his advice, waited on Lord Halifax some
“ time after; said I hoped he would find his objections

“ to those passages removed ; read them to him exactly as they were at first: and his Lordship was extremely pleased with them, and cried out, *Ay, now they are perfectly right, nothing can be better.**”

ILLUSTRATIONS OF THE VARIOUS DEGREES, ENERGIES, AND MODIFICATIONS OF INSTINCT.

SIMPLE instinct is a propensity to seek, without deliberation or design, what is agreeable to the particular nature actuated by it; and to avoid what is incongruous or hurtful. It is a practical power which requires no previous knowledge or experience, and which pursues a present or distant good, without any definite ideas or foresight, and often with no apparent consciousness. The calf, when it first comes into the world, applies to the teats of the cow, ignorant of the taste or nutritious quality of the milk, and consequently with no views either to sensual gratification or support. And the duckling which has been hatched under a hen, at a distance from water, discovers a constant restlessness and impatience, and is observed to practise all the motions of swimming, though a stranger to its future designation, and to the element for which its oily feathers and web-like feet are formed. The female turtle lays her eggs in the sand on the sea-shore, where they are left to be hatched by the warmth of the sun. As soon as they come forth, they crawl to the sea. Caterpillars shaken off a tree

* See Spence. Johnson's Life of Pope.

in any direction turn immediately towards the trunk, and climb to the foliage. "A stonechatter makes
" its nest on the ground, or near it; and the young,
" as soon as they can shift for themselves, leave the
" nest instinctively. An egg of the bird was laid in
" a swallow's nest fixed to the roof of a church.
" The swallow fed all the young equally, without
" distinction. The young stonechatter left the nest
" at the usual time, before it could fly; and falling
" to the ground, it was taken up dead."* The
dung-hill fowl feeds on worms, and on the seeds of
vegetables deposited near the surface of the ground.
To discover these provisions, nature instinctively im-
pels the bird to scrape with the foot; and this act is
performed even on a heap of corn.

A power, analogous to this simple instinct, operates with equal energy, on the vegetable kingdom. Thus a hop plant, turning round a pole, follows the course of the sun, from south to west, and soon dies when forced into an opposite line of motion: but remove the obstacle, and the plant will quickly return to its ordinary position. The branches of a honeysuckle shoot out longitudinally, till they become unable to bear their own weight; and then strengthen themselves, by changing their form into a spiral: when they meet with other living branches of the same kind, they coalesce, for mutual support, and one spiral turns to the right, and the other to the left; thus seeking, by an instinctive impulse, some body on

* Sketches of the History of Man.

which to climb, and increasing the probability of finding one, by the diversity of their course: for if the auxiliary branch be dead, the other uniformly winds itself round from the right to the left.*

Several years ago, whilst engaged in a course of experiments, to ascertain the influence of fixed air on vegetation, the following fact repeatedly occurred to me. A sprig of mint, suspended by the root, with the head downwards, in the middle glass vessel of the machine for preparing mephitic water, continued to thrive vigorously, without any other *pabulum* than what was supplied by the stream of gas to which it was exposed. In twenty-four hours, the stem formed into a curve, the head became erect, and gradually ascended towards the mouth of the vessel; thus producing, by successive efforts, a new and unusual configuration of its parts. Such exertions in the sprig of mint, to rectify its inverted position, and to remove from a foreign to its natural element, seem to evince an instinct to avoid what was evil, and to recover what had been experienced to be good. If a plant in a garden-pot be placed in a room which has no light, except from a hole in the wall, it will shoot towards the hole, pass through it into the open air, and then vegetate upwards in its proper direction. The water-lily, be the pond deep or shallow in which it grows, pushes up its flower-stems till they reach the open air, that the *farina fecundans* may perform without injury its proper office. About seven in the

* Lord Kaimes's Gentleman Farmer.

morning the stalk erects itself, and the flowers rise above the surface of the water: in this state they continue till four in the afternoon, when the stalk becomes relaxed, and the flowers sink and close. Lord Kaims relates, that “ amongst the ruins of New “ Abbey, formerly a monastery, in Galloway, there “ grows on the top of a wall a plane-tree, twenty “ feet high. Straited for nourishment in that barren situation, it several years ago directed roots “ down the side of the wall till they reached the “ ground, ten feet below: and now the nourishment “ it afforded to these roots during the time of descending, is amply repaid; having every year since that “ time made vigorous shoots. From the top of the “ wall to the surface of the earth these roots have “ not thrown out a single fibre, but are now united “ into a pretty thick hard root.”* The regular movements by which the sun-flower presents its splendid disk to the sun, have been known to naturalists, and celebrated by poets both of ancient and modern times. Ovid founds upon it a beautiful story; and Thomson describes it as an impulse of love to the celestial luminary—

“ But one, the lofty follower of the sun,
 “ Sad when he sets, shuts up her yellow leaves,
 “ Drooping all night; and when he warm returns,
 “ Points her enamour'd bosom to his ray.”

These examples of the instinctive œconomy of vegetables have been purposely taken from subjects

* Gentleman Farmer.

familiar to our daily observation: but the plants of warmer climates, were we sufficiently acquainted with them, would probably furnish better illustrations of this acknowledged power of animality; and I shall briefly recite the history of a very curious exotic, which has been delivered to us from good authority, and confirmed by the observations of several European botanists. The *Dionæa Muscipula* is a native of North-Carolina. Its leaves are numerous, inclining to bend downwards, and placed in a circular order: they are jointed and succulent: the upper joint consists of two lobes, each of which is semi-oval in its form, with a margin furnished with stiff hairs, which embrace each other when they close from any irritation. The surfaces of these lobes are covered with small red glands, which probably secrete some sweet liquor tempting to the taste, but fatal to the lives of insects; for the moment the poor animal alights upon these parts, the two lobes rise up, grasp forcibly, lock the rows of spines together, and squeeze it to death; and lest the struggles for life should disengage the insect thus entangled, three small lines are fixed amongst the glands, near the middle of each lobe, which effectually put an end to all its efforts. Nor do the lobes open again while the dead animal continues there. The dissolution of its substance, therefore, is supposed by naturalists to constitute part of the nourishment of the plant. But as the discriminative power of simple instinct is always limited, and proceeds with a blind uniformity when

put into exertion, the plant closes its leaves as forcibly, if stimulated by a straw or a pin, as by the body of an insect; nor does it expand them again till the extraneous substance is withdrawn. I have been informed that the *Drosera*, an English plant which grows in swampy grounds, is endued with powers somewhat similar to those of the Carolinian *Muscipula*.

The instinctive operations of animal and vegetable life afford the fullest and most striking evidence of the unremitting energy of Divine Wisdom and Providence. They are efforts of profound skill and accurate judgment, performed independently either of consciousness or design; and can therefore be considered only as the agency of Sovereign Intelligence and Power. The cell of a bee is constructed agreeably to the nicest mathematical rules, as appears by the fluxionary calculations of Mr. Maclaurin. But this little insect carries on his wonderful labours, unknowing of their plan or end, actuated by an internal and unerring impulse. A new-born animal breathes the very instant it comes into the world; and when stimulated by hunger, sucks and swallows, untaught and with perfect expertness, though these several operations are extremely complex, and require the successive action of numerous muscles. Shall we not then elevate our minds, with pious confidence and gratitude, to the great Superintendant of the universe, *who clothes the grass of the field; who suffers not a sparrow to fall to the ground without his knowledge; and in whom we live, and move, and have our being!*

THE SAME SUBJECT CONTINUED.

NATURE has wisely proportioned the powers of animals to the diversified necessities of the several species endued with them. Corallines and Seapens are fixed to a spot, because all their wants may be there supplied.* The oyster, during the afflux of the tide, opens to admit the water, lying with the hollow shell downwards. But when the ebb commences, it turns on the other side; thus providing, by an inconsiderable movement, for the reception of its proper nutriment; and afterwards discharging what is superfluous.† Mr. Miller, in his late account of the island of Sumatra, mentions a species of coral, which the inhabitants have mistaken for a plant, and have denominated *lalan-lout*, or sea-grafs.

But there are numerous classes of animals placed in circumstances which require the exertion of higher powers, and more complex faculties, for the attainment of the wise purposes of their existence. Such seem to be endued with instincts accommodable to variations of state and season, and to possess a sagacity capable of improvement from experience and

* Coral is known to be the fabric of a little worm, which enlarges its house, in proportion as its own bulk increases. This little creature, which has scarcely sensation enough to be distinguished from a plant, builds up a rocky structure from the bottom of a sea too deep to be measured by human art, till it reaches the surface, and offers a firm basis for the residence of man.—See Forster's Voyage, (with Capt. Cook,) vol. ii. p. 45.

† Sprat's History of the Royal Society.

observation. This branch of natural history is so interesting and instructive, that I shall briefly attempt the farther illustration of it, as a sequel to the foregoing chapter.

Spiders, and many insects of the beetle kind, avoid danger when it approaches, by counterfeiting death; and this is not a state of convulsion or stupor, but an instinctive exertion; for when the object of terror is withdrawn, they instantly recover. Bees augment the depth of their cells, and increase the number, as occasion requires. A wasp, carrying out one that is dead from his nest, if he find the load too heavy, divides it into two portions. In Senegal, the ostrich sits upon her eggs only during the night, leaving them in the day to the heat of the sun; at the Cape of Good Hope, which is a cooler climate, she never quits her nest.* If a turkey hen die during hatching, the cock assumes her province; and after the young are hatched, he tends them with an assiduity equal to that of the female. Even when the hen is engaged with a new brood, the cock takes charge of the former one, leading them about for food, and performing all the tender offices of a mother.† Incubation is occasionally performed by male birds of the singing tribe; and Thomson has so charmingly described the various pleasing displays of this instinct, that I cannot forbear to transcribe the following lines from his Poem on the Spring:—

* See Transactions of the Royal Society of Edinburgh, vol. i.

† See Kaims's History of Man.

“ As thus the patient dam assiduous sits,
“ Not to be tempted from her tender task,
“ Or by sharp hunger, or by smooth delight,
“ Though the whole loosen’d spring around her blows;
“ Her sympathizing lover takes his stand
“ High on th’ opponent bank, and ceaseless sings
“ The tedious time away; or else supplies
“ Her place a moment, while she sudden flits
“ To pick the scanty meal.”

The eider duck lines her nest with down plucked from her own body. When the nest is robbed of this down, which is of great value on account of its warmth, softness, and elasticity, she soon replaces it from her own store; but when robbed a second time, the male then furnishes the down. On the approach of the hounds, the female hind puts herself in the way of being hunted, and leads them from her fawn.* The hare doubles, with wonderful address, to evade pursuit, and displays more art the oftener she is hunted. It is not unusual for her to leap from one birch-bush to another, by which the scent is lost, and the dogs are misled. She will sometimes run by the side of a hedge, pass through it, and then return by the other side. And when a fresh hare has been started, the former hunted one will squat in her feat.

There are certain instincts in the brute creation, which appear to be somewhat adventitious in their origin; but having once actuated the species, are communicated by descent to successive generations. The late circumnavigators observed at Dusky-Bay, in New-Zealand, that numbers of small birds which

* See Kaims’s History of Man.

dwelt in the woods, were so unacquainted with men, that they hopped upon the nearest branches to them, and even on their fowling-pieces; perhaps viewing the strangers as new objects, with a pleasing curiosity. This fearlessness at first protected them from harm, as it was impossible to shoot them under such circumstances; but in a few days it proved the cause of their destruction: for a fly cat, belonging to the ship, perceiving so easy an opportunity of obtaining delicious meals, regularly took her walks in the woods every morning, and made great havock among the birds, which had before no experience of such an insidious enemy.* Is it not probable that the instinctive principle of self-preservation would soon operate on these several tribes of birds, and render the cat an object of dread and avoidance to them and to their posterity? The crocodiles of the Nile are said to be afraid of man; for his empire is there established, and they have long felt his superiority; whereas those which abound in the rivers of South America, having never been subdued, attack the human species with ferocity and confidence, as their natural prey.

The New-Zealand dogs are fed on the refuse of the meals of their savage masters. They eat the flesh and bones of other dogs; and hence the puppies become cannibals, as it were, from their birth. Captain Cook had a whelp of this country in his ship, which had assuredly tasted nothing but the mother's milk,

* See Forster's Voyage, (with Capt. Cook,) vol. i. p. 128.

before it was purchased. Yet this whelp eagerly devoured a portion of a dead dog, from which several others of the European breed, taken on board at the Cape of Good-Hope, turned with abhorrence.*

The migration of birds is one of the most curious phenomena in nature, and illustrates, in a manner peculiarly striking, the power of instinct. The opportunity of observing it occurs every autumn in this country; and Mr. Jago has, in a very picturesque manner, described it in a poem, entitled "The Swallows;" of which a considerable part shall be inserted at the close of these chapters, because it not only furnishes much information in natural history, but also offers an admirable lesson of piety and morality.

The tribes of birds which migrate, either in search of food, or of warmer climes, are various; and before their flight, they collect together in astonishing crowds. "The Rev. Mr. White, of Selborne, in Hampshire, on the 29th of September 1768, travelling very early, between his house and the coast, was at first environed with a thick fog; but on a large wild heath, the mist began to break, and discovered to him numberless swallows, clustered on the standing bushes, as if they had roosted there. As soon as the sun burst out, they were instantly on wing, and with an easy and placid flight proceeded towards the sea."† Linnæus, in the account of his tour

* See Forster's Voyage, (with Capt. Cook,) vol. i. p. 235.

† Philosoph. Transactions.

into Lapland, relates that, in 1732, he saw the whole river Calix covered, eight successive days and nights, with birds of the goose tribe; and that he could scarcely have conceived such a multitude to exist. They all moved towards the sea, and continued their course to the south. Of the cuckoo, which is a bird of passage, I am induced to mention one circumstance, because it evinces at the same time both the blindness and the accommodableness of instinct. The female forms no nest, her stomach being so large that incubation would be inconvenient to herself, and destructive to her offspring; she therefore deposits her eggs in the nests of other birds, and leaves to them the care of hatching and rearing her young. These are not so soon qualified to provide for themselves, as the offspring of their foster-mother; and they follow, and are supported by her, with assiduous tenderness, by a protracted and mistaken application of a natural impulse.

The flight of birds to distant climes, or across wide oceans, is performed with unerring exactness. The stork is observed, year after year, to hatch in the same nest which she had once occupied. M. Ekmark informs us, that he noted the same kestrel always returning to lay in one hole, in an old tower; and that two *moticillæ albæ* (white water-wagtails) built in a laurel tree, in the physic gardens at Upsal, for the last six years.*

The carrier pigeon is perhaps not less remarkable for the accuracy with which it returns to the spot

* Amœnitat. Academiæ.

from whence it was conveyed. Lithgow assures us, that one of these birds will carry a letter from Babylon to Aleppo; performing in forty-eight hours, what is to man a journey of thirty days. Every Turkish Bashaw is said to have a number of these pigeons, that have been bred in the Seraglio, which on any emergent occasion he dispatches to the Grand Vizir, with letters braced under the wings. The camels which travel over the sandy deserts of Arabia, know their way precisely, and are able to pursue their route, when their guides are utterly ignorant of it. A dog has the like faculty; for if carried from home hood-winked, and by a circuitous road, to a considerable distance, he will find his way back by the nearest and most direct passage; of which I have heard several well-authenticated instances. And the bee returns to the hive, from excursions of many miles, by some power unknown to us; for the eyes of this insect are so convex, that it does not appear capable of seeing beyond the space of a foot.

THE SAME SUBJECT CONTINUED.

VEGETABLES bear so near a similitude to animals in their structure, that botanists have derived from anatomy and physiology almost all the terms employed in the description of them. A tree or shrub, they inform us, consists of a cuticle, cutis, and cellular membrane; of vessels variously disposed, and adapted

to the transmission of different fluids; and of a ligneous or bony substance, covering and defending a pith or marrow. Such organization evidently belongs not to inanimate matter; and when we observe in vegetables that it is connected with, or instrumental to, the powers of growth, of self-preservation, of motion, and of seminal increase, we cannot hesitate to ascribe to them a LIVING PRINCIPLE. By admitting this attribute we advance a step higher, since the idea of life seems to imply something of a sensitive nature: and there is a large class of plants, whose motions have been long noticed with admiration, as exhibiting the most obvious signs of it. These motions are still more remarkable in the *Hedysarum*, a curious shrub unknown to Linnæus, and lately brought from the East-Indies, which has been cultivated in several of our botanical gardens. I have had repeated opportunities of examining this exotic with attention. It is trifolious, grows to the height of four feet, and produces in autumn yellow flowers. The lateral leaves are smaller than those at the extremity of the stalk; and all day long they are continually moving either upwards, downwards, or in the segment of a circle: the last motion is performed by the twisting of the foot-stalks; and whilst one leaf is rising, its associate is generally descending. The motion downwards is quicker and more irregular than the motion upwards, which is steady and uniform. These movements are observable, during the space of twenty-four hours, in the leaves of a branch lopped

off from the shrub and kept in water. If from any obstacle the motion be retarded, upon the removal of that obstacle it is resumed with a greater degree of velocity.* I cannot better comment on this wonderful degree of vegetable animation than in the words of Cicero: *Inanimatum est omne quod pulsu agitur externo; quod autem est animal, id motu cietur interiore et suo*. Indeed the farther we carry our researches into the comparative natures of animals and vegetables, the more shall we find that they elucidate the œconomy of each other, and reciprocally discover faculties, which are common to both.†

The framers of systems have invented arrangements and divisions of the works of GOD, to aid the mind in the pursuits of science. But we are not implicitly to admit as reality what is merely artificial, or adopt distinctions without proof of any essential difference. *Lapides crescunt; vegetabilia crescunt et vivunt; animalia crescunt, vivunt, et sentiunt*. This climax of Linnæus is conformable to the doctrines of Aristotle, Pliny, Jungius, and others: but none of these great men have adduced sufficient evidence to support the negative characteristics, if I may so express myself, on which the three KINGDOMS of NATURE are

* See Encyclopædia Britannica, Art. Hedyfarum.

† See this subject more fully discussed in the author's Essay on the Perceptive Power of Vegetables, inserted in the Memoirs of the Literary and Philosophical Society of Manchester, vol. ii. p. 114. Of this Essay such portions have been introduced into the present inquiry, as tend to elucidate the nature of instinct, considered as a general attribute of life.

here established. That a gradation, however, subsists in the scale of beings, is clearly manifest: and without entering into the discussion of what constitutes *animality*, I shall proceed to inquire into the higher faculties of brutes. The instincts which have been hitherto enumerated mark great sagacity, and a power of accommodation to varying circumstances. But they operate uniformly, and with the same or nearly the same energy on the first as on subsequent occasions. To an attentive observer it will farther appear, that animals are endued with memory, that they are capable of observation, that they derive knowledge from experience, are disposed to imitation, acquire skill from discipline and instruction, give strong tokens of judgment, and that they are influenced by various passions and affections. This subject opens a wide and delightful field for investigation: but I must content myself with a very confined and partial survey of it.

The distinction made by Aristotle between *remembrance* and *recollection* seems to be well founded, and has been adopted by several modern writers on morals and metaphysics.* The former is a passive faculty, presenting spontaneously antecedent impressions, when occasions arise to revive them. The latter implies mental exertion, and sometimes requires the deductions of reason. Of this Aristotle denies the existence amongst the lower orders of animals. I am persuaded, however, that both the attributes of memory belong

* Reid, Beattie, &c.

to them, and shall endeavour to adduce examples of each to confirm the truth of this opinion.

A dog which had been the favourite of an elderly gentlewoman, some time after her death discovered the strongest emotions on the sight of her picture when taken down from the wall, and laid on the floor to be cleaned. He had never been observed, I believe, to notice the picture previously to this incident. There was evidently a case of passive remembrance, or of the involuntary renewal of former impressions. Another dog, the property of a gentleman who died, was given to a friend in Yorkshire. Several years afterwards, a brother from the West-Indies paid a short visit at the house where the dog was then kept. He was instantly recognized, though an entire stranger, in consequence probably of a strong personal likeness. The dog fawned upon and followed him, with great affection, to every place where he went.*

* Though the affecting story of the dog of Ulysses, as related by Homer, is confessedly fabulous, yet it is so consonant to truth and nature, that it may be admitted as an illustration of the retentive memory of this faithful animal.

“ Thus near the gates conferring as they drew,
 “ Argus, the dog, his ancient master knew.
 “ He, not unconscious of the voice and tread,
 “ Lifts to the sound his ear, and rears his head.
 “ He knew his lord; he knew and strove to meet,
 “ In vain he strove to crawl and kiss his feet:
 “ Yet (all he could) his tail, his ears, his eyes
 “ Salute his master, and confess his joys.
 “ Soft pity touch’d the mighty master’s soul;
 “ Adown his cheek a tear unbidden stole.

Of those voluntary exertions of memory which are termed recollection, the marks are less apparent in brutes. But not to urge that all the arts of training are in a great measure founded on them, they may be observed in the state of nature, and on occasions which are not referable to discipline. A cat confined in a room, (probably after trying in vain other modes of escape) climbed up to the latch, and thus opened the door.* In the year 1760, the following incident occurred near Hammersmith. Whilst one Richardson, a waterman of that place, was sleeping in his boat, the vessel broke from her moorings, and was carried by the tide under a west country barge. Fortunately the man's dog happened to be with him; and the sagacious animal awaked him, by pawing his face, and pulling the collar of his coat, at the instant when the boat was filled with water, and on the point of sinking; by which means he had an opportunity of saving himself from otherwise inevitable death.†

Each of these cases indicates reflection, and evinces an active effort to recall to memory, and to draw conclusions, probably of an intuitive kind, from past perceptions. They are proofs also of capacity for observation, and for deriving knowledge from expe-

“The dog, whom fate had granted to behold

“His lord, when twenty tedious years had roll'd,

“Takes a last look, and having seen him, dies.”

POPE'S *Odyssæy*, book xvii.

* Phil. Transf. of the Royal Society, Edinburgh.

† See Annual Register, vol. iii. p. 90.

ience. But the wonderful *docility* of animals leaves no room to doubt that they are possessed of such faculties. Let any one consider the acquirements of the falcon, the setting-dog, the Arabian courser, and the war-horse, and he cannot fail to satisfy his mind on these interesting points. A raven may be taught to fetch and carry with the address of a spaniel: and some time ago a canary bird was exhibited in London, that could pick up the letters of the alphabet, at the word of command, so as to spell the name of any person in company. A tame magpie spontaneously learns from imitation to pay regard to some of the shining objects which he notices to be valued; a piece of money, a tea-spoon, or a ring, are tempting prizes to him; and a whole family has been put into confusion by suspicions concerning the loss of such things, which have been afterwards found in the parking hole of this bird.* In a state of nature, his observation and experience are sometimes applied to the benefit of others of the feathered race: for when a fowler is stealing upon a flock of wild-ducks or geese, the magpie will sound his shrill note of alarm, and rouse them to provide for their safety by immediate flight.†

The *Cuculus Indicator* of Africa, it is said, calls those who are seeking for honey in the woods by the cry of *chir! chir!* When the hunters approach, he flies a little way before, directing them to the hollow tree wherein the bees have made their hive,

* Goldsmith.

† Idem, vol. v.

on which he alights. If the hunters do not immediately arrive, he returns to meet them, redoubles his cries, goes back again to the tree, and perches upon it. He seems solicitous to point out to them that treasure, which perhaps without the aid of man, or some more powerful animal than himself, he is unable to procure. Whilst the honey is taking, he watches the plunderers attentively from a neighbouring bush, waiting for a share of the spoil; of which a part is always given him, as an incitement to his future assistance.*

The moral instincts of brutes form a very interesting part of their constitution; and a short view of them will not only be curious in itself, but tend to elucidate those of the intellectual kind, if such a mode of expression may be allowed. I shall consider them under the denomination of *PASSIONS* and *AFFECTIONS*.

Passions as well as appetites are to be found through the greatest parts of animated nature, diversified in their number, degrees, and modifications. The reptile, when injured, discovers signs of resentment no less unequivocally than the mighty elephant: and the humming-bird is so irascible, that its fits of rage surprise and divert the spectator. On some occasions these moral instincts oppose each other; and the animal may be observed balancing, as it were, motives to action, and distracted by contrary impulses. But one passion more frequently supersedes another. Thus fear is surmounted by anger or resentment, under the

* Natural History of Birds, p. 57.

influence of which, especially if combined with the love of life or of offspring, a very high degree of courage is assumed. When the stag is singled from the herd for the pleasures of the chace,

“ —— At first, in speed
 “ He sprightly puts his faith, and, rous’d by fear,
 “ Gives all his swift ærial soul to flight.
 “ —— But fainting breathless toil,
 “ Sick, seizes on his heart: he stands at bay,
 “ And puts his last weak refuge in despair.” THOMSON.

The poet, in these lines, has not done full justice to the last exertions of the poor stag, in the defence of his life. I believe he sometimes repels the assaults of the dogs with wonderful courage, when his strength has not been too far exhausted by the chace. The timid ewe, who is incapable of protecting herself, becomes intrepid and even fierce when her lamb is in danger, and attacks every supposed enemy who approaches her beloved charge.

Jealousy is a mixed passion, compounded of love, pride, and resentment. It is often observable in brutes, and revenge is sometimes superadded. The following incident I have related in another work,* on the authority of a distinguished literary character. “My
 “ mowers,” says he, “ cut a partridge on her nest,
 “ and immediately brought the eggs (fourteen) to
 “ the house. I ordered them to be put under a very
 “ large beautiful hen, and her own to be taken away.
 “ They were hatched in two days, and the hen
 “ brought them up perfectly well till they were five

* Moral and Literary Dissertations.

“ or six weeks old. During that time they were
“ constantly kept confined in an out-house, without
“ having been seen by any of the other poultry.
“ The door happened to be left open, and the cock
“ got in. Finding her with the brood of partridges,
“ he fell upon her with the utmost fury, and put
“ her to death. The hen had been formerly the
“ cock’s greatest favourite.” In this instance, there
seems to have subsisted not only a combination of
passions, but something like a discrimination of injury,
and a conviction of conjugal infidelity: for the re-
sentment of the cock did not extend to the brood
of partridges, but was confined to the apparently-
offending hen.

Passions are accompanied with strong perturbation,
and are usually of short continuance. But in brutes
we often perceive emotions, which being of a calmer
kind, and of longer duration, may be properly termed
affections. Of love, the whole œconomy of pairing
affords the most delightful spectacle; and amongst
the feathered race it subsists with purity and ardour,
some time after the first law of nature has been ful-
filled. Of gratitude, many domestic animals display
examples which furnish instructive lessons to mankind.
Of loyalty, the queen bee has more complete expe-
rience than any monarch in the world: and in a pack
of hounds there is generally one leader, who possesses
the deference and respect of all around him; so that
when the dogs are at fault, if he open, all instantly
confide in him, and unite in the pursuit. In every

herd of cattle an exact subordination subsists; and when a stranger is introduced amongst them, he must sustain many assaults, and fight many battles, before his rank can be ascertained. This implies at once both submission to and the love of power.

I have thus given a concise view of those various faculties which may be regarded either as the attributes of life, or which are common to man with the inferior orders of beings. It is one of our most distinguishing and exalted privileges, that we are qualified to admire and to comprehend such manifold displays of wisdom and benevolence. By the contemplation of the works of God we rise to God himself. We participate in his counsels, we rejoice in the benignity of his administration, we become the unwilling instruments of his bounty, and we learn to resign ourselves with devout submission to his sovereign disposal. These noblest exercises of reason and piety constitute our true superiority over *the brutes that perish*; and by this exaltation of our moral and intellectual powers, we shall be trained for the improvements and enjoyments of immortality.

THE SWALLOWS.*

“ERE yellow Autumn from our plains retir’d,
 “And gave to wintry storms the vary’d year,
 “The swallow race, with foresight clear inspir’d,
 “To southern climes prepar’d their course to steer.

* Doddsley’s Poems, vol. v.

- “ On Damon’s roof a grave assembly fate;
“ His roof, a refuge to the feather’d kind;
“ With serious look he mark’d the nice debate,
“ And to his Delia thus address’d his mind:
- “ Observe yon twittering flock, my gentle maid,
“ Observe, and read the wondrous ways of heav’n!
“ With us through summer’s genial reign they stay’d,
“ And food and lodging to their wants were giv’n.
- “ But now, through sacred prescience, well they know
“ The near approach of elemental strife;
“ The blust’ry tempest, and the chilly snow,
“ With ev’ry want and scourge of tender life.
- “ Thus taught, they meditate a speedy flight;
“ For this e’en now they prune their vig’rous wing;
“ For this consult, advise, prepare, excite,
“ And prove their strength in many an airy ring.
- “ They feel a power, an impulse all divine!
“ That warns them hence: they feel it, and obey:
“ To this direction all their cares resign,
“ Unknown their destin’d stage, unmark’d their way.
- “ And does no power its friendly aid dispense,
“ Nor give *us* tidings of some happier clime?
“ Find *we* no guide in gracious Providence,
“ Beyond the stroke of death, the verge of time?
- “ Yes, yes, the sacred oracles we hear,
“ That point the path to realms of endless day:
“ That bid our hearts nor death, nor anguish fear,—
“ *This* future transport, *that* to life the way.
- “ Then let us timely for our flight prepare,
“ And form the soul for her divine abode;
“ Obey the call, and trust the Leader’s care
“ To bring us safe through virtue’s paths to God.

- “ Let no fond love for earth exact a sigh;
 “ Not doubts divert our steady steps aside;
 “ Nor let us long to live, nor dread to die:
 “ Heav’n is our hope, and Providence our guide.”*

SPECULATION AND PRACTICE.

A Certain astronomer was contemplating the moon through his telescope, and tracing the extent of her seas, the height of her mountains, and the number of habitable territories which she contains. *Let him spy what he pleases*, said a clown to his companion, *he is not nearer to the moon than we are.*†

Shall the same observation be made of you, Alexis? Do you surpass others in learning, and yet in good-ness remain upon a level with the uninstructed vulgar? Have you so long gazed at the temple of virtue, without advancing one step towards it? Are you smitten with moral beauty, yet regardless of its attainment? Are you a philosopher in theory, but a novice in practice? The partiality of a father in-

* The migration of swallows has been controverted by some naturalists: and the facts relative to this curious phenomenon, adduced on both sides, are so well authenticated, that the truth of them cannot reasonably be denied. It has been conjectured that there may be a species of this bird so formed, as to be fitted for a state of insensibility during the winter, whose instincts lead them to retreat into old walls, the hollow of trees, &c. or to sink to the bottom of lakes. The torpidity which occurs during this season, is not to be explained by any coagulation of the blood from external cold; for M. Buffon, to ascertain this point, put several of them into an ice-house; but his experiment proved fatal to those on which it was tried.

† Harris on Happiness.

clines me to hope that the reverse is true. I flatter myself, that by having learned to think, you will be qualified to act; and that the rectitude of your conduct will be adequate to your improvements in knowledge. May that wisdom which is justified in her works, be your guide through life; and may you enjoy all the felicity which flows from a cultivated understanding, well-regulated affections, and extensive benevolence! In these consist that sovereign good which ancient sages so much extol; which reason recommends, religion authorizes, and God approves.

END OF PART SECOND.

A

FATHER'S INSTRUCTIONS.



PART THE THIRD.



"AGGREDIAR, NON TAM PERFICIENDI SPE, QUAM EXPERIENDI
"VOLUNTATE." CIC. ORAT.

TO THE MEMORY OF

THE REV. THO. B. PERCIVAL, LL. B.

OF ST. JOHN'S-COLLEGE, CAMBRIDGE,

CHAPLAIN TO THE MARQUIS OF WATERFORD,

AND TO THE BRITISH COMPANY OF MERCHANTS AT

ST. PETERSBURGH,

WHO DEPARTED THIS LIFE MAY, 27, 1798,

IN THE THIRTY-SECOND YEAR OF HIS AGE:

AND OF

JAMES PERCIVAL,

OF ST. JOHN'S-COLLEGE, CAMBRIDGE,

WHO DIED FEB. 23, 1793, ÆTAT. TWENTY-FOUR,

A VICTIM TO FEBRILE CONTAGION,

WHILST CULTIVATING THE HIPPOCRATIC ART,

ALAS! WITH TOO ASSIDUOUS ATTENTION,

IN THE UNIVERSITY OF EDINBURGH:

THESE OFFICES OF PATERNAL LOVE,

EMPLOYED NOT IN VAIN

TO FOSTER THEIR RISING TALENTS AND VIRTUES,

ARE NOW CONSECRATED,

WITH PIOUS SUBMISSION

TO THE DISPENSATIONS OF PROVIDENCE,

BY

A MOURNING FATHER.



TO THE

AUTHOR'S SONS AND DAUGHTERS.



SINCE I last addressed you, my dear children, our family circle has been contracted by the death of your two excellent brothers. In deploring their loss, we become more sensible of the warmth and of the value of our attachment to each other, whilst mutual sympathy in sorrow draws closer the bands of mutual amity and love. Dear to us all, inexpressibly dear, is their memory: and this tender recollection is an incense which may ascend to heaven. For as we contemplate them in their state of exaltation, even with augmented affection; why should we not fondly imagine that they look down upon us with reciprocal endearment, continuing to exercise all the generous charities which grew with their growth and strengthened with their strength, and which probably form the constituents of virtue and felicity in every stage of existence? This pleasing and consolatory idea is not without the sanction of high autho-

city, and may be indulged not only innocently, but profitably; as it tends to elevate our views, to refine our passions, and to animate us to become worthy of the friendship, and fitted for the intercourse, of the *spirits of the just made perfect*.

I now present you with a farther memorial of my love, and of my unabating solicitude to promote your intellectual, moral, and religious improvement. This continuation of *A Father's Instructions* is adapted, I trust, to the maturity of years and knowledge which most of you have attained. It comprehends not the lessons of authority, but the communications of friendship, or recitals of what we have frequently discussed together: and the work will be received by you, I am fully persuaded, with the most indulgent partiality. To the God of love and peace I commend you; fervently praying that He will continue to us on earth the blessings of domestic harmony, and hereafter unite us with those who are gone before, as one family in heaven for ever and ever! Farewell.

MANCHESTER, March 11, 1800.

ADVERTISEMENT.

A New Edition of a Father's Instructions was called for by the bookseller, at the time when the Author had received a large packet of letters and papers, transmitted to his oldest son, now deceased, at different periods, and on various occasions both before and during his residence at St. Petersburg. On reviewing these communications, he conceived that some of them might furnish materials for the addition of a *THIRD PART* to the present work. He has therefore made the necessary selection, with such corrections, omissions, or enlargements, as to render not unfit for the press what was written without the most distant view to publication. Though the subjects treated of in many of the Papers are addressed to a young Clergyman, soon after his entrance into Holy Orders, he trusts they will be found of sufficiently general importance, and such as ought to be comprehended in a scheme of moral and religious instruction.

The *Inquiry into the Origin of Evil* was written in the year 1793, and was suggested partly by the public calamities of that period, but principally by the recent

death of the Author's second son at Edinburgh, who had nearly finished his course of academical studies, and whose talents, acquirements, and virtues, promised the full gratification of a Father's hopes.

At this extraordinary æra, when scepticism and infidelity boldly aim at the establishment of universal atheism, the cause of religion requires the most zealous exertions in its support. The author has therefore been induced to state some of the special evidences of the importance and authenticity of Christianity, as they subsist in modern times; and from their present cogency has endeavoured to shew the guilt of indifference or rejection. He has likewise inserted a Discourse, taken from the collection of his son, in which Piety is proved to be the consummation of Morality, and to have a necessary connection with all the personal and social virtues of mankind.

Of the other chapters in this manual no particular explanation can be required, as the views with which they have been written will be sufficiently obvious in the perusal. The Author has therefore now only to request the same candid indulgence from his readers which he has so often and so largely before experienced.

FATHER'S INSTRUCTIONS.

PART III.

THE WAYS OF PROVIDENCE.

A FRAGMENT.

.....IN vain the hermit laboured to dispel his doubts, and to impress his mind with more just and pious views of the divine administration. They had now reached; in their morning walk, the foot of Mount Carmel. Let us ascend together, said the holy father. Alonzo acquiesced, following his venerable guide. Ever and anon they stopped to contemplate the magnificent scenery below, progressively enlarging its amplitude, till at last its boundary appeared to be the whole expanse of heaven. Direct your attention, Alonzo, to the distant ocean, which connects kingdom with kingdom, and, by encircling the whole, unites all the nations of the earth into one family; communicating the productions of art and nature; furnishing incentives to industry, enterprize, and science; and multiplying all the conveniences, embellishments, and gratifications of life. Still more important, continued the hermit, is this vast abyss of

waters, in the divine œconomy of Providence. It is a storehouse of the salubrious air we breathe, and the source of all the refreshing showers which drop down fatness on the lands; which supply the fountain with its rills, and the rivers with their streams. The verdure of the meadows below, the luxuriant foliage of yonder forest, the gay profusion of flowers, the sweet perfume of blossoms, and the juicy fruits into which they ripen, are the gifts of GOD, through the instrumentality of descending rains, aided by the genial influences of light and heat. Great luminary of heaven! how wide-spreading and beneficent are thy active beams! Day and night, summer and winter, feed-time and harvest, come at their appointed seasons, as the earth in its revolutions participates of thy cheering rays. To thy illumination this beautiful landscape owes its charms: and the curious structure of the eye which beholds it, without thy emanations would have been created in vain.

But a black cloud, like that descried by Elijah from the summit of this mountain, now rose in the west. At first *no bigger than the hand*, it spread over the expanded firmament. The whole face of nature underwent a mournful change; and the heart of Alonzo, awhile exulting in all that he beheld, was now filled with terror and dejection. He viewed the stormy ocean and distant shipwreck with affright. He saw the vallies deluged with rain, and the inhabitants in their peaceful dwellings washed away by the impetuous floods. The earth trembled under his

et; and the mountain resounded with hollow murmurs, emitting volleys of smoke and fire. Where now was he to look for traces of a benignant Creator, whose wise Providence? Evil appeared to predominate in the works of nature: and under this gloomy oppression he recalled to his perturbed memory all his sufferings which he had endured from his own sins, and the guilt of others. His bosom was torn with conflicting passions; and thinking o'er all the bitterness of dissolution, in the anguish of his soul, he was tempted to adopt the wicked counsel given to him, and *curfing God, to die.*

But the tempest subsided; the clouds were dissipated; the sun-beams began to burst forth; and the storms which overspread the firmament, vanished like fleeting shadows. A solemn stillness ensued, communicating to his mind a holy calm, which was succeeded by the restoration of its wonted energies. He awoke, as it were, from an oppressive dream; his heart waxed warm with devotion; and lifting up his eyes to heaven, he thus addressed himself to the Deity: Oh! my God and Father! I am now sensible that thy mercy Thou gavest me being; and that thy loving-kindness hath followed me through the whole course of it. Therefore in Thee will I repose my confidence; for Thou wilt look with compassion on a wounded spirit, anxious for thy favour, yet conscious and fearful of its own unworthiness. Let the light of thy countenance shine upon me, to dispel the darkness in which my mind

"has been involved. Give me to feel the comfort-
 "ing influence of thy Holy Spirit, that I may indulge
 "no gloomy imaginations, no vain terrors, nor heart-
 "corroding cares. For anxiety depresses intellectual
 "vigour, diminishes affiance in Thee, and disquali-
 "fies for the active duties of life. But weakness
 "overcome is strength; errors detected become the
 "brightness of truth; and penitence for vice may be
 "exalted into the sublime of virtue. Teach me to
 "make thy terrors cordial, and thy stripes healing
 "to my soul; and fill me with the blessed trust, that
 "thy servant, who might have been lost, is now
 "happily found; and that by the present sadness of
 "my countenance my heart may be for ever made
 "better."

ON THE DIVINE PERMISSION OF EVIL, NATURAL AND MORAL.

NOTHING can be more interesting to rational,
 moral, and dependent beings, than to form a just
 estimate of the attributes of **GOD**, and of the admini-
 stration of his divine providence. From the nature
 of supreme intelligence, we may abstractedly derive
 irrefragable proofs of sovereign power, wisdom, and
 goodness. But few minds are sufficiently cultivated
 to comprehend a scheme of theology so purely philo-
 sophical; and still more inconsiderable is the number
 of those who are capable of being impressed by it
 with pious confidence, reverence, and love. To the
 actual government of the world, therefore, as it ap-

ears to our experience and observation, we must refer
 or the foundation of those practical principles of reli-
 gion, which are essential to the regulation of our
 conduct; to inspire us with gratitude in prosperity,
 to afford us solace in adversity, and to furnish us with
 well-grounded expectations of a future and glorious
 immortality. Yet situated as we are on a narrow
 spot of this wide world, itself only a small part of an
 immense universe, and inhabited by generations of
 men, who have succeeded each other for thousands of
 years, and will continue to pass away ages and ages
 to come; how shall we elevate our views to the sub-
 lime contemplation of a constitution so immense, of
 an order so infinite, and of a series of events involv-
 ing in them all that belongs to the past, to the
 present, and to futurity?

But though the Deity be thus incomprehensible in
 the immensity of his works, yet He has graciously dis-
 cussed himself to our observation and understanding
 in more confined views of his wisdom, power, and
 goodness: and to these we must refer, if we would
 fully appreciate the divine administration. Let us
 view, therefore, with humble confidence, make the
 solemn and important appeal: and, oh, Father of
 spirits,

“What in us is dark

“Illumine; what is low raise and support:

“That to the height of this great argument,

“We may assert eternal Providence,

“And justify the ways of God to men.”

MILTON.

Evil may be considered under the three following views:

I. As purely physical, or appertaining solely to the material system of nature.

II. As physical, but influencing or dependent on human agency.

III. As moral in its origin, nature, and effects.

I. **PHYSICAL EVIL**, as it regards the material system of **GOD'S** works, can alone consist in what counteracts the design of the Creator, by disturbing the order or subverting the œconomy of nature. But if we admit the supreme wisdom and uncontrollable power of the Sovereign of the universe, such a supposition involves in it not only inconsistency, but gross absurdity. And if we superadd to this consideration our incapacity to judge of final causes, or to trace the connexion and subserviency of parts to the whole of a system immensely ample in its extent, we shall see abundant reason to reject the presumption of arraigning the counsels, or condemning the measures, of the great Author and Preserver of nature. Let us, however, attentively investigate those appearances, which, in the eye of the arrogant sceptic, mark a deficiency either of wisdom or of power: and, though we may not be able to obviate every difficulty or objection, we shall at least, I trust, derive sufficient evidence from the enquiry to vindicate the administration of **GOD**. “A little philosophy,” says Bacon, “may incline the mind to atheism; but depth in philosophy will bring it about again to reason”

‘ For while the mind of man looketh upon second
‘ causes scattered, it may sometimes rest in them,
‘ and go no farther; but when it beholdeth the
‘ chain of them linked together, it must needs fly to
‘ Providence and Deity.”

Earthquakes, volcanos, storms, inundations, and the wide deserts of the globe, are the defects and blemishes in creation, which are supposed to arraign the power or benevolence of the Creator.

Earthquakes are the occasional effect, either of that central heat which is necessary to communicate warmth to the great mass of solid matter of which the globe consists; or they are the explosions of a subtle electric fluid, essential to vegetation, and probably also to animal life. In their origin, therefore, they are not evil, and from their operation we may reasonably presume to deduce terraqueous and atmospheric changes of the highest importance in the formation of minerals; the opening of fissures in mountains for the passage of waters; the medicating such streams; and the production of sufficient outlets for effluvia, on which the permanent salubrity of the air must depend,

Volcanos are probably the *spiracula* or vents of that central fire, which, if not thus discharged, might become redundant, and injurious to the globe; and they have given rise to the formation of mountains, and to changes in the structure of countries, which have added beauty and utility to the face of nature. We may remark also, that beds of the most valuable

ores have been elevated by them from the bowels of the earth, and so disposed as to be within the reach of the art and industry of man.

Storms are of known and acknowledged utility in preserving from corruption the great mass of waters, and in producing salubrious constitutions of the air. Without their beneficial influence, vegetation would languish, and animal life become a prey to disease and pestilence.

To judge of inundations, we may view the Nile in its progress fertilizing the country, restoring health to the sickly inhabitants of Egypt, and leaving their fields in a state of preparation for all the riches of a future harvest. And what is true of the regular overflowings of this mighty river, is applicable, in a considerable degree, to such as are apparently more contingent.

But on what principle shall we reconcile to wisdom, which forms nothing in vain, and to benevolence, which has ever for its object the highest sum of utility, the deserts of creation; mountains covered with perennial snow; vast plains of burning sand, or extended forests full of luxuriant vegetation, yet unfrequented for ages, and which may remain for ages to come unknown? These are questions difficult, but not unanswerable. The Alps, the Pyrennées, the Andés, and other immense ridges of mountains, may be regarded as the necessary instruments of Providence in the generation of winds; in the discharge of the superabundant moisture of the air; and above all, as

inexhaustible reservoirs of those rich streams, which issue from their melting snows.

The scorching sands of the torrid zone are also powerful agents of the Deity for good ; inasmuch as it is by the opposite efficiency of heat and cold, that the atmosphere is put in motion, and that its movements are rendered so uniform and permanent, as to subserve those important purposes which we know to be answered in all the latitudes where the trade-winds regularly blow. But for what were the vast forests made, in which no human footsteps can be traced, and which are the habitations of ravenous beasts and venomous reptiles ? Are they not also habitations of innumerable species of birds and insects ; of an infinitude of animals, all gifted with existence, claiming support from God, and participating largely in his bounty ? Shall the pride of man arrogate to himself every blessing of heaven ? Even in this instance may his pride be gratified. Let it, however, be mixed with thankfulness and reverence to his great and beneficent Creator : for the herbage and the woods which flourish in remote and unpeopled regions, are profitable to us by the supplies which they furnish of vital air, wafted by the winds to replenish the vitiated atmosphere. “ In this operation the fragrant rose, “ and deadly nightshade, alike exert their powers : “ and from the oak of the forest to the grass of the “ field, every individual plant is subservient to man- “ kind,” though hitherto undistinguished by any property adapted to our use as food or medicine. But

wide tracts of country, now unfrequented by the human species, may, in the progress of time, become a refuge from tyranny, and the abodes of industry, art, and science. This interesting truth is amply verified by the extensive settlements on the northern continent of America; and it may be part of the plan of Divine Providence, that the wilds of Asia and Africa may hereafter become the habitations of men, enjoying the blessings of religion, of liberty, and of good government.

From this brief and imperfect attempt to elucidate the more obscure and doubtful appearances in the system of nature, we may be warranted to conclude, that absolute physical evil has no existence in the works of God. And if the world, which we inhabit, be regarded with a peculiar reference to man, as the theatre of action for moral and intelligent beings; the unceasing and uniform operation of general laws is essential to the exercise of his powers, to his progressive improvement, and to his present and future felicity. Were the state of things changed, there could subsist no art, no science, no experience, and consequently no certainty either of expectation or of enjoyment. But this leads to the consideration of the second division of our subject, and to enquire into the existence of those alleged physical evils which influence, or are dependent on, human agency.

THE SAME SUBJECT CONTINUED.

THE history of the patriarch Job presents to our view, in all the lively colouring of eastern imagery, a series of calamities almost surpassing human endurance. In different parts of his domain, his oxen, his camels, and his asses, were carried off by bands of Sabæan and Chaldean plunderers. His sheep, and his servants who tended them, were suddenly consumed by fire from heaven. During the hour of festivity, his sons and his daughters were buried in the ruins of their brother's habitation, overtaken by a hurricane from the wilderness. The intelligence of these disasters Job received with poignant grief, but at the same time with humble and devout acquiescence. *He arose and rent his mantle, and shaved his head, and fell down upon the ground and worshipped, and said, Naked came I out of my mother's womb, and naked shall I return thither. The LORD gave, and the LORD hath taken away; blessed be the name of the LORD.* In all this Job sinned not; for sensibility is perfectly compatible with fortitude and resignation; and its existence is even pre-supposed by them. He who feels not the weight of God's judgments, can require no mental energies to sustain them; exercise no patience in their endurance; nor repose, with pious confidence, on his justice and mercy. But when the afflictions of Job were extended to his own person; when he was smitten with sore boils, from the sole of his foot unto the crown of his head;

when the wife of his bosom tormented him with evil counsel, and his friends aggravated his sufferings, instead of affording comfort; in the anguish of his heart, he cursed the day of his birth; and in the expression of his ardent longings for death, he thus expostulated with his Maker: *Wherefore is light given to him that is in misery, and life unto the bitter in soul?* But herein the patriarch cannot be acquitted of charging God foolishly; though candour unites with pity in pleading the excuse of human frailty. Under circumstances the most painful and disastrous, we have a post assigned us by the Author of our being, and the Sovereign Disposer of all events: and it is our duty to be at once “resigned to die, “or resolute to live.”

But is this constitution of nature in verity so adverse to that happiness which is the end and aim of man; so fraught with disappointment, so prolific of disasters, and so full of pain, disease, and suffering? Hath God sent forth Satan, as it is recorded he did to Job, with power to put forth his hand, and to inflict the full measure of calamity on the world? Or must we refer the sorrowful events of life, according to the Manichean heresy, to an evil principle, co-existent, co-eternal, and co-equal with the Omnipotent Sovereign of the universe? Both suppositions are too absurd and impious to require a serious confutation. If the creation originated in wisdom and benevolence, it must still be governed by the same transcendent attributes: and though we may be unable, from

our limited capacities, to trace them through all their connections, dependencies, and diversified energies; yet we are sufficiently encouraged to pursue the pious and animating enquiry. Every step we take will strengthen our conviction of the providence of God; will enliven our gratitude towards the Giver of every good gift; and humble us under his afflictive dispensations.

We have already taken a brief survey of those *phænomena*, which belong-exclusively to the material system of nature; and however unqualified we found ourselves to scan the ways of Omnipotence, yet we discovered sufficient evidence to conclude, that no absolute evil exists in the creation; or in other words, nothing which counteracts the design of the wise and beneficent Creator, by disturbing the order or subverting the œconomy of his works. Let us now enlarge our induction, by considering those physical operations that are relative to man; in which he necessarily participates; and that reciprocally affect, or are affected by, his agency.

In the structure of the human frame the Divine Author appears to have had in view a progressive plan, comprehending,

- I. The multiplied relations of the present life:
- II. The expectation of a future, improved, and immortal state of existence. To this plan, therefore, our investigation must be accommodated.

Man enters upon the first stage of his being in a state of corporeal and mental imbecility. But the

parental affection supplies every defect of strength, and anticipates every want of nature. By diversified exertions, the muscular organs gradually acquire their proper tone and action. The senses are invigorated, and corrected in their perceptions, by use and experience. The appetites, the passions, and affections, are developed. Attention, curiosity, complacency, and admiration, are roused; and the memory becomes copiously stored with ideas for subsequent combination and reflection. The young spectator learns to distinguish, and to be delighted with, his parents, his brethren, and his sisters: and this emotion, frequently re-iterated, constitutes a moral attachment; which reciprocal offices increase, gratitude enlivens, and habit perpetuates. As connexions are extended, new interests occur, and new dependencies are formed. The passions and affections are called forth into action; and sympathy, benevolence, generosity, magnanimity, self-denial, and fortitude, and the corresponding principles which are opposed to them, are displayed, fostered, and disciplined in the pursuits and even in the pastimes of childhood and youth. The intellectual faculties at this period commence their energies; objects are discriminated; comparisons are drawn, and conclusions formed, by a deciding judgment, which admits of no appeal. Reason thus assumes its ascendancy; and the consciousness of right and wrong attaches itself both to sentiment and to action. The mind now becomes capable of recognizing the Deity in its own structure and operations,

and in the surrounding works of nature. Filial reverence, gratitude, and love, refined and spiritualized, are applied to the Father of the universe. His constant presence is felt; his favour is sought; his condemnation is dreaded; and his guardian protection is earnestly solicited, whenever trouble affails, or danger is to be encountered. Thus an intercourse is established between God and the human soul; and the conviction of his superintending providence becomes a support in affliction, a check to vicious propensities, and a powerful incentive to virtue and to honour.

In manhood, the acquirements of youth, both intellectual and moral, receive a direction adapted to the business and to the duties of life. In this direction they undergo further discipline and improvement: and as higher and more extended interests are now to be pursued, a wider scope is established for the exertion of their respective energies. Desires and affections, hitherto unknown, spring up in the breast; the tenderest of all connections is formed; and the charities of husband and father, wife and mother, gladden and bless the remainder of life, though they multiply its cares and its agitations. But attachments are not now confined to a household, to kindred, to the village, or to the district in which man resides. He is the member of a large community; is interested in its laws and polity; and feeling the generous spirit of patriotism, he labours to promote the liberty, the prosperity, and the happiness

of his country. By the intercourse of nations, by the pursuits of science, or by the commercial concerns in which he is engaged, he is constituted a citizen of the world; is animated with the principle of general philanthropy; and becomes an advocate for the rights of all mankind.

In this career old age advances, at first with flow and unheeded steps, but after a certain period, rapidly and with gloomy desolation. The sensitive powers are now blunted; fancy loses its gay images; the passions grow torpid, the affections languid; and the functions of life are contracted within a dull and narrow sphere. Yet under all these circumstances, *the hoary head found in the way of righteousness is a crown of glory*; and it is meet that there should be a pause, before the anxious pursuits of this transitory world are exchanged for the offices and enjoyments of eternity, that the heart being weaned from earth, by the suspension of vain associations and idle habits, may be better fitted for heaven.

The stages of human life, which have been thus imperfectly described, are intimately connected with and dependent on each other, and form one regular ascending scale. It is obvious, also, that they separately, as well as conjointly, bear reference to a future state, wherein the faculties, which have been here evolved, exercised, and trained, will be advanced, by the like progressive steps, to higher and higher degrees of maturity and excellence. Considering the world, therefore, as a school, and man

as the pupil of nature, his structure, situation, and designation imply, that he must sustain the inconveniences of weakness, before strength can be attained; of error, before right judgments are acquired; and of misguided passion, before experience has taught self-government. We may, reverentially, compare this divine institution with the system of human education. And as a wise parent, in training up a beloved son, would combine action with rest, labour with relaxation, and correction with indulgence; so we have the highest authority for the conclusion that *whom the LORD loveth He chasteneth*: even JESUS, *the Captain of our salvation*, was made *perfect through suffering*. And the great apostle of the Gentiles hath emphatically declared of himself, and St. James, his fellow-labourer in the gospel; *we glory in tribulation, knowing that tribulation worketh patience, and patience experience, and experience hope*. In the varied tasks, however, which man has to perform, a large sum of difficulty is inherent: and the pain, the labour, and the danger, which he has to encounter, are not to be nominated evils; since he is gifted with the power rendering them subservient to his highest interest and everlasting good. This important truth merits a more ample investigation; and we shall devote the next chapter to the consideration of the benefits resulting from those conditions of human existence, which the gloom of some Christians, and the impiety of atheists, have dwelt upon as the direful ills of life.

THE SAME SUBJECT CONTINUED.

WHEN our first parents were expelled from paradise, Moses records this denunciation of GOD, as addressed to Adam. *Cursed is the ground for thy sake. In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for dust thou art, and unto dust shalt thou return.* But whatever might be the original constitution of the human frame, certain it now is, that labour is necessary to the regular performance of the animal functions; that inaction produces bodily disease and mental imbecility; and that in muscular exertions, when not excessive nor too long continued, there is no inconsiderable degree of sensitive gratification. Were the earth to produce spontaneously the sustenance and comforts of life, man would be without incitements to those energies which are essential to his health and well-being, and would sink into a state of torpor, which might degrade his condition even below that of the brute creation. In the culture of the ground, not only industry, but observation, invention, knowledge, and social assistance are required. Arts thus originate; civil politics are formed; an interchange of commodities is established; commerce is extended; and by the reciprocity of wants and of supplies, the productions of nature are multiplied and universally diffused. The whole globe, by such intercourse, may progressively form one great family, acquiring, as generations succeed one another, degrees of science and improvement far beyond all

our present conceptions. It has been estimated, by political arithmeticians, that the daily employment of the working hands in every state during the space of four hours is adequate to the full supply, for all its members, of food, raiment, and habitation. But when the powers of the mind have been stimulated to activity, new wants and desires spring up; and in prosecuting the means of their indulgence, more ample and diversified scope is given to the exercise and enlargement of all the moral and intellectual powers of our nature. In the complicated business of life, the apparent end pursued is, in reality, often valuable only for the means employed in its acquisition. This hath might be exemplified in the laborious search after wealth, in the toils of ambition, and even in the investigation of scientific truth. The objects they are set forth to view are often regarded far beyond their absolute value: but relatively considered, as furnishing employment for virtuous dispositions, and for the active faculties of the mind, they are of inestimable importance in the great scheme of human education for a higher and better state of existence. Solomon, therefore, hath well observed, *In all labour there is profit. Go to the ant, thou sluggard: consider her ways, and be wise. Hate not laborious work, neither husbandry, which the Most High hath ordained!* In advancing these pleas for the benefits of labour, we are not to be understood to justify that debasing servitude, that more than Egyptian bondage, and those consuming toils, which avarice, cruelty, and op-

pression, have rendered the miserable lot of so large a portion of mankind. To impute such wretchedness to the Author of our frames, would be not merely to *charge God foolishly*, but grossly to blaspheme his holy name. For though nothing can subsist in the universe without his permission, yet we are ever to bear in mind the full and genuine import of this truth. Divine permission is to be understood in two very different senses; either as what is not prohibited by sovereign wisdom, or as not prevented by the direct interposition of sovereign power. In the former sense, it were impious to allege the permission of injustice and inhumanity; and false, when we know they have been strictly forbidden under the severest penalties. But in the latter sense, the government of God over rational, moral, and accountable beings, requires the freedom of man's agency; and if he deliberately and voluntarily incur the guilt, he must likewise incur the punishment of inflicting misery on his fellow-creatures. This interesting observation may be extended to bodily pain and disease; which are the next objects of our inquiry; and are too often the consequences of human folly, intemperance, or profligacy. But though these cases may properly be regarded as deviations from that benignant constitution which has the sanction and appointment of the Deity; yet such is our structure, that suffering and sickness must necessarily be experienced; not only from unavoidable casualties, but from the supplies which are required, the injuries of which we

are to receive warning, and the gradual decay of our corporeal and perishable organs. The appetites are instincts of our nature, adapted to the preservation of our being, and to the continuance of our species. It is wisely ordained, therefore, that their cravings should be importunate, and even painful when too long neglected. The uneasiness, however, to which our improvidence may sometimes give occasion, is more than counterbalanced by the pleasurable impressions of which they are made susceptible. The senses are endued with a delicacy of perception, which often renders them the instruments of uneasiness. But they are the watchful guardians of our bodily frame; and give timely notice of whatever is injurious to it: and to their exquisite powers it is to be ascribed, that we are alive to all the sweet perfumes of nature, all the delights of harmony, and all the charms of vision.

Health, as consisting in the soundness and vigour of the bodily organs, and in their complete aptitude for exertion and enjoyment, is doubtless of inestimable consideration. But the occasional suspension of this blessing may be necessary to obviate the abuses to which it is liable; to evince its high value, to remedy the injuries it may have sustained, and to insure its future more permanent duration. A strong constitution is too often made subservient to sensuality, riot, and other licentious indulgences, which, if not seasonably interrupted by the experience of consequential suffering, would prove destructive to the

animal œconomy, and bring on premature decrepitude or death. Diseases, under these circumstances, not only furnish a beneficial restraint, and preserve the mind from contamination; but they are often the remedies which nature has kindly provided for the restoration of the vital functions. A good, which has been thus lost and beneficently restored, will be prized according to its high desert; and being cherished with assiduous care, will be prolonged, and applied to its proper uses in the great business of life. But sickness, it must be acknowledged, is not always remedial in its tendency, and frequently produces degrees of protracted languishment and pain, grievous to endure, and obstructive of those *active offices*, which, in his present sphere, man is called upon to perform. There are duties, however, of another class, not less essential to the improvement and excellence of his moral and religious character: and where is a school to be found, like the chamber of sickness, for meekness, patience, resignation, gratitude, and devout trust in God? There pride is humbled, the angry passions subside, animosities cease, and the vanities of the world lose their bewitching attractions. False associations are there corrected; true estimates are formed; and the good man learns to rejoice in the conviction, *that if this earthly tabernacle be dissolved, he has a building of God, a house not made with hands, eternal in the heavens*. Whilst these *passive virtues* are cultivated in the suffering individual, all who minister to him have their

best dispositions exercised and improved. Tenderness, humanity, sympathy, friendship, and domestic love, on such occasions, find that sphere which is peculiarly adapted to their exertion: and all the softer charities of life derive, from these sources, their highest refinements. Justly, therefore, hath it been declared, *it is better to go to the house of mourning, than to the house of feasting—and that by the sadness of the countenance the heart is made better.*

There is, however, a *sadness of the countenance* that is always enumerated among the evils of life, which admits not of the supports and comforts of hope, and is accompanied with irremediable feebleness, with an actual decay of the organs of sense, and an apparent torpor of all the mental powers. Such is the state of extreme OLD AGE, which Solomon has allegorically described with great strength and beauty of language. *It is the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders shall cease because they are few; and those that look out of the windows be darkened. The grass-hopper shall be a burthen, and desire shall fail.* But gloomy as this description appears, it is concluded by the averment of a truth in the highest degree consolatory; and on which we, as Christians, may rely with a confidence, it was not given to the wise king of Israel so fully to experience. *Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it.*

The imbecility and sufferings of extreme old age must, from their nature, be of short continuance; and it should be recollected, also, that they are the lot only of a very small proportion of mankind. Neither are they felt as a severe grievance by those who seem to sink under their pressure. For sensation, at this closing period of life, is deadened; memory is suspended; and with it the power is lost of comparing past with present perceptions. Dotage, therefore, is much less melancholy to the patient himself than to the humane spectator, who views it as the traveller beholds the mighty Babylon in ruins. By the changes which have taken place in the brain and sensitive organs, the medium of communication between the mind and the external world is, in a great degree, destroyed; and it is probable, that the seeming intellectual wanderings, which we notice, arise from nervous fallacies, if the expression may be allowed, not from mental incapacity. Indeed, it may be presumed that the spirit, which is so soon *to return to God who gave it*, still continues improving in its energies, by internal and reflective operations; though to us, for the reasons above assigned, they are inscrutable. In the deep sleep which succeeds certain maladies, something analogous occurs.* But be this as it may, if

* Do the following facts afford any confirmation of this supposition? "In the year 1744, Mr. Pope evidently grew more and more infirm. He had frequent deliriums: and as Dodsley told me, with tears in his eyes, Pope asked him one day, as he sat by his bedside, "what great arm is that I see coming out of the wall?" Recovering another day from one of these deliriums, he said to

dotage be considered as the antecedent to a future life, it is not more an evil than the imbecility with which man enters into the present state of being. Both are to be regarded as preparative to farther advancement, though we must be content to remain ignorant of the mode in which the Supreme Wisdom accomplishes his divine purposes.

This bleak and barren winter of terrestrial existence occurs only in a few solitary cases, during the course of a whole generation: and of the autumnal season of life we all aspire to the attainment. It has been stated as the reward of wisdom, that *length of days is in her right hand: and to come to the grave in a full age, like as a shock of corn cometh in*, is the privilege assigned to the righteous. We cannot, therefore, with consistency regard as an evil that to which we all will universally aspire, and which reason as universally approves. To the intelligent and the virtuous, advanced age presents a scene of tranquil enjoyment, of obedient appetites, of well-regulated affections, of maturity in knowledge, and of calm preparation for

Spence, "I am so certain of the soul's being immortal, that I seem to feel it within me, as it were by intuition."—Warton's edit. of Pope's Works, vol. i. Life, p. lxiv.

I have received authentic information of a state of fatuity, subsisting from infancy, and nearly approaching to idiotism, that, after thirty-four years, terminated in a consumption of the lungs. Towards the fatal close of this malady, the patient displayed a degree of intellectual vigour astonishing to her family and friends, and not less so to a learned and judicious clergyman, who visited her officially, and who communicated this account to me.—See *Essays Med. Philos. and Exp.* vol. ii. p. 340, 4th edit.

immortality. In this serene and dignified state, placed as it were on the confines of two worlds, the mind of a good man reviews what is past with the complacency of an approving conscience, and looks forward unto futurity with humble confidence in the mercy of GOD, and with devout aspirations towards his eternal and ever-increasing favour. In the fervent language of the apostle, he finds himself disposed to exclaim, *I have fought a good fight, I have finished my course, I have kept the faith, and henceforth there is laid up for me a crown of glory.*

Death, the last evil in our present lot, alleged by those who scruple not to *charge GOD foolishly*, cannot surely merit this denomination, when it succeeds a long and well-spent life, and is the avenue to everlasting felicity. To the wicked it may indeed be regarded as a direful event, but is rendered such only by their folly and guilt. The uncertainty of it is wisely ordained, that we may at all times be duly prepared for so awful a change. It is also to be considered as one of those physical effects, which by our attention and foresight we have frequently the power to counteract. For though mortality is a law of nature, the precise period of it depends on numberless contingences which are within the reach of our observation and influence: and it forms no small part of the offices of life to guard ourselves, and those connected with us, against danger, disease, and their fatal consequence. The being, however, which closes here, may commence its progress in another world

with superior advantages from the very point of its termination. This is a sufficient ground to justify the ways of GOD in the extinction of early life. For the mortality of a promising child may at once be a benefit to his mourning parents, and to the *spirits of the just made perfect*; since our Saviour has assured us, that *of such is the kingdom of heaven*. Even the sinner, cut off in the career of unrepented vice, may possibly experience, through the divine grace, the stroke of death to be a mercy to himself, as it is likely to become so to his companions in guilt. For habits otherwise unconquerable are thus broken, and associations are destroyed, the continuance of which might have produced still greater and more permanent debasement of the human faculties.

Let us hear then the conclusion of the whole matter. Fear God and keep his commandments, for this is the whole duty of man. But the fear and obedience recommended by Solomon imply not a servile dread or a sordid observance of arbitrary commands; but a full conviction of the justice and goodness of the Deity, and of our obligations to Him founded on these divine attributes. And if there be any who have doubts remaining in their minds, let them listen with humble reverence to the solemn appeal which the Lord JEHOVAH condescended to make to his discontented and ungrateful people the Jews. *Hear now, O house of Israel, are not my ways equal? are not your ways unequal? Repent and turn from all your transgressions; so iniquity shall not be your ruin. Cast away from*

you all your transgressions whereby you have transgressed, and make you a new heart, and a new spirit; for why will ye die, O house of Israel? I have no pleasure in the death of him that dieth, saith the LORD God.

THE SAME SUBJECT CONTINUED.

TO a benevolent and devout mind no subject can be more interesting than the goodness and justice of God in the formation and government of the universe, and in the structure and designation of man. Benevolence, indeed, has its chief support in the persuasion, that the whole human race are the children of one common Father, created with active powers, capable of unlimited and ever-increasing degrees of improvement; and that they are joint heirs of glory and immortality. And devotion is alone compatible with a full conviction of the exercise of those divine attributes which conciliate veneration, confidence, gratitude, and love. *He who cometh to God, must believe not merely that he is, but that he is also the rewarder of them who diligently seek him.* Trust, however, would be childish and futile, if not founded on knowledge and truth. Hence the apostle has with great propriety delivered it as a solemn injunction, that every man should be prepared to give a reason of the hope that is in him.

In the views which we formerly took of the divine administration, we saw abundant proof that the system of nature, which is open to our investigation, fur-

nishes such numerous and striking displays of harmony and goodness, as fully warrant us by analogy to conclude, that what is yet inscrutable is no less harmonious and good. Physical evil, therefore, as relative to the material system of God's works, and consisting in the defect, injury, or subversion of the original plans of the Creator, we may justly presume, has no where existence. And with respect to those operations of nature in which man is involved, and which reciprocally affect or are affected by his agency, we saw abundant reason to conclude that all are consistent with the great ends of his being, present improvement and future felicity. Labour, pain, disease, and old age, which are often painted as direful allotments of humanity, on a closer inspection appeared to be wise and beneficent in their tendency, often productive of immediate benefit, and therefore not to be made the occasion of *charging God foolishly* as the author of evil. Even death is a consummation devoutly to be wished by those who are in a state of due preparation for it, as the avenue to immortality. *Blessed are they who die in the LORD; for they rest from their labours, and their works do follow them.* Nor are those who survive to sorrow as without hope, or to regard this event as the extinction of friendship and of love. We shall, I humbly trust, not only recognize the objects of our tender attachment in the regions of felicity, but shall enjoy more perfectly, and with perpetual advancement, all the relative charities, and all the reciprocations of amity.

Time seems, indeed, in this sublunary state, occasionally to suppress some of the finest moral sentiments of the heart. But this is only the suspension of an energy: and it may be restored to its full vigour, whenever the cause is renewed which first called it forth into exertion. Of the truth of this opinion, so interesting to our present feelings and to all our virtuous wishes, we have proofs in the occurrences of this stage of our existence. The dear companion of our youth, whom we had forgotten through the lapse of years, we meet again by some happy incident with inexpressible delight, and find that our attachment not only subsists without abatement, but manifests itself with increased vivacity. In the world of spirits, it is probable that our mental constitution will remain unchanged in its essential powers, freed from the incumbrances of the flesh, and progressively enlarging its sphere of action and of enjoyment. And as the intercourse of a finite being must through all eternity be finite, it may be concluded that gradations will always take place in our moral sympathies. Nor is partial affection inconsistent with general benevolence. It is the centre from which myriads of rays may proceed, extending to a wider and wider circumference, as our knowledge increases of the intelligent creation of God. For love is of a plastic nature, and having a self-generative power, is capable of indefinite augmentation: it is a flame which becomes more warm and bright to the objects nearest to it, in proportion to the diffusion of its lustre.

In our tender recollections of a departed friend, there seems to be some anticipation of that refined intercourse which we are to enjoy with him hereafter. His infirmities are forgotten, all caprice and jealousy cease, incidental unkindness is done away, and we remember only his virtues and offices of love. With such views of human mortality, when they are well founded, (and whenever they are not so, it is the fault and wretchedness either of ourselves or of our fellow-creatures,) can we with reason and justice regard it as an evil? May we not rather say, with heartfelt exultation, *O death, where is thy sting, O grave, where is thy victory!* But alas! we are taught by apostolic authority, *that the sting of death is sin, and that the strength of sin is the law.* Moral evil is at once the bane of passing life, the bitterness of its closing moments, and a curse impending over all our expectations hereafter.

To point out the true sources of mental depravity:—To explain how it comes to be strictly forbidden by God, and yet so far tolerated as not to be suppressed by the interposition of his sovereign power:—To evince the wisdom and goodness of this divine sufferance or negative permission; and to reconcile it with the justice of future condemnation and punishment;—are subjects of momentous concern, both in speculation and in practice.

Moral evil consists in a corruption of the appetites, passions, and affections, and in a consequent perversion of the will. It is to be regarded, therefore, as a

depravation of our nature; and as repugnant to conscience, reason, and the ordinances of our Creator. Hence sin is stiled *the sting of death*, as the occasion of its acutest sufferings. And the law is said to be *the strength of sin*, not only by the penalties it inflicts, but by the folly and guilt which are attached to the violation of known interest and acknowledged duty. We shall bring this subject most clearly and forcibly “home to our business and bosoms,” by taking a concise view of the moving and of the governing powers of the human mind, of the principles which excite, and of those which are destined to regulate our conduct, and of the good or ills which originate from the use or abuse of the several faculties implanted in us, and committed to our free direction. In this survey we shall assuredly find, that *God has made man upright, but that he has himself sought out many wicked inventions.*

The Deity has wisely furnished man with APPETITES, to urge him, at regular seasons, to exertions necessary to his growth, to the preservation of his life and his health, and to the continuance of his species. With great benignity also He has annexed agreeable sensations to their moderate and proper indulgence; so that, according to the sentiment of an admired poet, whose observation however has been too often misapplied, “to enjoy is to obey.” But if the gratification of the appetites may be innocent and even laudable, it may likewise be made subversive of reason, virtue, and religion. Their innocent state subsists,

which they accord with the original intentions of nature; and they become laudable, when there is superadded to the animal pleasures they produce, compe-
tency of mind, gratitude to the Giver of all good, and a disposition to liberality, friendship, and social intercourse. But notwithstanding these beneficial concomitants, we are ever to remember, that the appetites hold only a low station in the œconomy of our minds, and that the undue indulgence of them is to substitute a subordinate for a higher good, thus disturbing the order of nature, and giving to moral evil a fatal commencement. Melancholy is the progress of this evil, when habits of licentiousness are established, when the passions are inflamed by intemperance, when the dominion of reason is usurped, and when conscience becomes *fear'd as with a hot iron*. The dignity of the human character is then debased, and the heir of immortality, through his own folly and perverseness, foregoes all expectation of deserving, and all capacity of enjoying, future beatitude. Yet under these sad circumstances, we have nothing to allege against our Maker; but on the contrary ought humbly to address Him in the language which Nehemiah has put into the mouth of the Levites, *O LORD, thou art just in all is hast brought upon us; for thou hast done right, but we have done wickedly*.

But the IMAGINATION far surpasses the appetites in dignity and importance. This faculty is of a complex nature, including, in the exercise of its functions, conception, abstraction, association, and inven-

tion: and as its operations are generally accompanied with vivid emotions, either of a pleasurable or a painful kind, it powerfully influences the passions and the will, and tinctures every occurrence and every pursuit of life with its own colouring of good or evil. That such a power is capable of the noblest uses, or of the most dangerous abuse, needs no laboured proof to evince. Were the mind destitute of it, the beauties of nature would be viewed with indifference; taste and genius, as displayed in the fine arts, would be extinct; sympathy and gratitude would be cold and transient impressions; society would lose all its elegant enjoyments; glory and honour would have no existence; patriotism would be a term without import; and virtue herself would be stripped of many animating attractions. Much also, very much would the influence of religion be impaired, if divested of *hope*, that inspiring principle, which is sown indeed in faith, but can only spring up and flourish in the imagination: a principle that enlivens us with the prospect of *joys unspeakable and full of glory*; on which we are privileged to meditate, as saints and martyrs have heretofore done, though they are such as *the eye hath not seen, the ear heard, and it hath not entered into the heart of man fully to conceive*.

Yet this admirable faculty, so fitted to embellish and to gladden life, and so favourable to moral excellence and genuine piety, requires the most steady and rigorous controul. The relish which it gives for the contemplation of what is harmonious and

sublime in the creation, or of ingenious design and skillful execution in human agency, may be applied to foster extravagance and vain ostentation; or may become an incitement to avarice, envy, and pride. The splendour and dignity, or meanness and wretchedness, which strike the fancy on the first view of characters, actions, or events, may become the source of numberless false associations: and by these the mind may be the dupe of its own illusions, being reduced to that unhappy state in which *evil is put for good, and good for evil, bitter for sweet, and sweet for bitter*. Practical maxims of honour will then be established on the caprices of fashion; revenge will be mistaken for courage and magnanimity; the spirit of persecution will be esteemed as pious zeal; and either the fervours of enthusiasm, or the chilling gloom of superstition, will take possession of the soul.

But shall the man, who has wilfully brought upon himself intellectual darkness, impute to GOD the depravity to which it gives occasion? Or shall he, like the servant in the parable, presumptuously dare to justify the neglect and perversion of the talent committed to his care, by urging, *LORD, I knew that thou wert a hard man, reaping where thou hast not sown, and gathering where thou hast not sowed: and I was afraid, and went and hid thy talent in the earth. Lo, there thou hast that is thine!* In righteousness the LORD judged that wicked and slothful servant, by commanding that the *talent should be taken from him, and given to another; and that he should be*

cast into outer darkness, where there is weeping and gnashing of teeth.

With respect to the PASSIONS and AFFECTIONS, we are likewise to consider ourselves as *stewards of the manifold grace of God*; accountable to Him, who implanted them, for their use or abuse. These moving powers of the soul, though distinguished by different appellations, vary only in the degree of emotion or perturbation with which their energies are accompanied. By their direct impulse the WILL is incited: and as they become the reflex objects of approbation or disapprobation, moral agency is thus constituted; and virtue or vice, happiness or misery, are their inevitable consequences. It behoves us then seriously to weigh the good and the evil of this pre-eminent part of our mental frame; that we may not only do justice in speculation to the benignant Author of it; but that we may practically avoid the one and attain the other, as far as is compatible with human frailty. In the designation of man, two great objects are assigned for his attainment—private interest, and social happiness. To these ends every part of his moral and intellectual character bears a remote or an immediate reference. And the œconomy of the mind consists in the due vigour of the perceptive powers which discern them; in the just balance of the passions and affections which urge to their pursuit; in the quickness, accuracy, or authority of the moral faculty which decides on their merit or demerit; in the subordination of the will to its decisions; and in the general supre-

tyranny of reason over the whole mental system. The passions and affections, being blind impulses, may harmonize or be discordant with each other; be proportionate or disproportionate to their objects; and good or evil, according to their ends, degrees, and affinities. We must remember, also, that in the wide and complex sphere of life a variety of dispositions is required for individual felicity and public benefit. Ambition, courage, and the love of glory, qualify some for command; whilst gentleness, timidity, and the desire of ease, repress in others all aspiring views, and fit them only for subordination. In one man, the thirst of knowledge is a prevailing principle; in another, the love of wealth; whilst a third, indifferent to both, is ardent in the dangers and the toils of war. But besides these strong colourings of minds opposed to each other, there are shades of distinction in the human passions, diversified almost to infinity. This regular confusion, this discordant harmony, constitutes the beauty and excellence of the social state; and in every community increases in an exact ratio to the progressive advancement of liberty, knowledge, and just legislation. For as relations, employments, offices, and ranks are multiplied, the connections or collisions of duty and interest are also multiplied; and combinations of the principles of action are formed, unknown in the primeval state of man, giving him new energies, and casting his character, as it were, in a new and larger mould. In judging, therefore, of any particular passion or affection, we must have

recourse to a comprehensive standard; nor should we ever pronounce the sentence of its entire condemnation, till we know not only its precise force and specific object, but whether it serves not also as a counterpoise to some other powerful propensity in the mental system: for it may operate for good, where motives actually virtuous do not subsist. Thus anger overcomes fear; indolence restrains the immoderate desire of pleasure or of wealth; ostentation supercedes sordid parsimony; luxury softens ferocity of manners; and even voluptuousness is an antidote to coldness and hardness of heart. These observations must not be understood to accord with the doctrine that *private vices are public benefits*: a doctrine which is a solecism in ethics, and plausible merely from the fallacy of the terms employed in its support. My arguments are only designed to evince that inordinate passions are sometimes happily corrective of each other; and being thus suspended in their exercise, the voice of conscience may be heard, their general tendencies may be discerned, and reason may resume her usurped empire.

But though a system thus adapted to obviate its own disorders marks the benignity and wisdom of the Sovereign Author, yet moral rectitude cannot consist in any balance produced by the correspondent excess or defect of vicious passions; and there are some of such extreme turpitude as to be evil, in all their consequences, to the individual who is subjected to them. Yet even these will be found to have sprung from principles innocent and perhaps praise-worthy; of

which it may be proper to adduce a few examples, by tracing to their origin *avarice*, *envy*, *malice*, and *revenge*. The limits of this investigation forbid a more copious detail.

Avarice is an inordinate passion for riches, or a strong attachment to the mere instruments and means of good, predominant over, and even sometimes supplanting, all regard to the end itself. Comfortable subsistence, plenty, future provision for offspring, the enjoyments of taste and elegance, the benefits of power or of knowledge, or the exercises of hospitality, friendship, compassion, and beneficence, constitute those ends, in the attainment of which riches are employed. But though, independently of such ends, they possess no intrinsic value; yet, by an early association, which education too much fosters, habit strengthens, and general opinion sanctions, they acquire an exclusive estimation, and become themselves the objects of unremitting and arduous pursuit.

Under these circumstances, they prove incentives to industry, skill, and enterprize; qualities which are confessedly both useful and laudable. But the desire of wealth now assumes the character either of virtue or of vice, according to the governing principles of action, with which it is combined. If it be the handmaid to sensuality, ostentation, pride, or the lust of power, it participates in their moral turpitude; as it does in that moral excellence, which, like the Apostle's, *knows how to abound*, if happily in conjunction with it. The sign, however, may be totally de-

tached from the thing signified, and abstractedly prized on its own account. This abstraction manifests itself in the passion for those frivolisms, which are falsely honoured with the name of science—for titles of honour, for badges of distinction, and for military glory. But in no instance is it so remarkable as in the love of money, which in this case is demonstrated avarice; and when it prevails, debases the mind, extinguishes the generous affections, and becomes the *root of all evil*.

Envy is that disposition of mind, which is painfully impressed by the fame, the fortune, the felicity, or the elevation of a neighbour; and which is gratified by his disappointment or humiliation. Yet malignant as this principle must be deemed, it always springs from ill-founded notions of rivalry, or false views of private interest. Self-love seeks, and wisely seeks, reputation, advancement, and success: and these, being relative advantages, the sum of them is estimated rather by comparison than by the precise degrees in which they are possessed. Whenever this comparison proves unfavourable, a jealous and irritable mind converts it into an occasion of grudging or antipathy; and what ought to excite a generous and laudable emulation, is perverted into that spurious modification of it, envy.

Malice, pure and unmixed, is a passion too diabolical to have existence in the human mind. It always involves the apprehension or belief of injury, and is, in sentiment and purport, a species of retaliation. Flowing from suspicion, jealousy, opposition of in-

terest, or resentment, it may be regarded as originating in the defensive principles of action, which are corrupted by too frequent indulgence, by false views of human nature, and more especially by the deficiency of countervailing good affections.

Revenge, in its essence, implicates resentment; but goes far beyond that reasonable emotion to which a sense of injury gives rise in every spirited and generous mind. This sense of injury is regulated by a principle of justice; for wrongs, being definite, have their precise correspondent measures of indemnification or redress; and it is calmed by time, softened by compassion, and always disposed to relenting and forgiveness. *To be angry and to sin not, and to suffer not the sun to go down upon our wrath*, mark the natural as well as the evangelical limits of a passion, which operates with all the utility of a penal statute, and is promulgated in the countenance instantly, to warn mankind against mutual harm. But revenge is unbounded anger associated with pride, agonizing under fancied wounds, with hatred of the deepest malignity, and with enmity which nothing can appease. These, however, are factitious combinations, of human and not of divine original. They belong not to the constitution which the Creator framed in his own image, and are to be regarded as the frenzy of the soul. Happily such extreme depravity is of rare occurrence: and I am persuaded a close inspection of men's characters would clearly shew, that there is a considerable predominance of

virtue in the world. Every individual may judge, with tolerable accuracy, of the whole by the circle which forms his own private sphere of action; for it is of such parts that the whole is composed. And were vice prevalent, domestic peace, mercantile honour, and political order, could not subsist in the degree, and with the universality, which for ages have been experienced in all the civilized parts of the globe. But with the utmost liberality of construction, there will still be a large portion of moral evil, both for contrition and for reformation. Who is there, that hath not to lament some sin, which most easily besets him? And many, very many, may confess with St. Paul, *the good that I would I do not; but the evil which I would not, that I do.* Error and infirmity necessarily belong to a finite being, who is here commencing a course of discipline and improvement, which is to be progressive through all eternity. Even in the exalted state to which we aspire in a future world, deviations from rectitude may still incidentally occur: for we have the assertion of holy writ, “that the angels themselves are charged with folly, and that there is none perfectly good, save God, no not one.”

But mercy and loving-kindness are the attributes of our Creator. *Like as a father pitieth his children, so the LORD pitieth them that fear him. For he knoweth our frame; he remembereth that we are dust.* Let us, therefore, *search and try our ways, and turn again unto him: He will hear our prayer, and will*

grant his salvation. For though the sting of death is sin, and the strength of sin is the law; yet, thanks be to God, the victory, by repentance, will be given us, through our Lord JESUS CHRIST.

MISCELLANEOUS COMMUNICATIONS TO A YOUNG CLERGYMAN.

*Study.—Pulpit Discourses.—Mode of Composition.—Adoption of Scripture Language.—Dangers incidental to the Clerical Profession.—Sunday Schools.—Instruction of the Poor.**

I. A Few days ago, I had a most friendly letter from the Bishop of Llandaff, in which he mentions you in the following terms: “Your son is young enough to make a great progress in Oriental literature, if he have any *peculiar turn* for learning languages; but without that, I think his time may be more usefully employed in other studies.”† I not only accord with his lordship, but am of opinion, that even with a strong bent towards the attainment of Eastern learning, your situation calls for pursuits of higher dignity and importance; and which are essential to one who has the claims of pastoral duty to fulfil, who is not in a state of independence, and who must, in a great measure, be the architect of his own fortune. In the conversation which I enjoyed with you lately, I suggested the choice of a systematic

* These communications are chiefly selected from some of the author's letters, returned after the death of his son.

† Consult Dr. Watson's Discourse delivered to the Clergy of the Archdeaconry of Ely, May 1780, on the Study of Oriental Literature.

subject, both of your studies, and of your compositions for the pulpit. With this view, I proposed the human *appetites, desires, passions, and affections*, as peculiarly worthy of your investigation. The analysis of the mind, and especially of its moving powers, opens the most interesting sources of knowledge, makes us intimately acquainted with ourselves, and is essential to the acquisition of influence over others. This moral science enters into every transaction of life, and attaches itself alike to our solitary and social hours. He, therefore, who would regulate his own conduct, must ascertain the principles on which it ought to be founded; and he whose duty it is to direct the conduct of others, must be previously acquainted with all the mazes of the heart, that he may bring his principles home "to men's business and bosoms,"

I have attempted the sketch of a sermon on the use and abuse of the *appetites*, to illustrate the mode in which I apprehend the active powers of the mind may be both studied and applied to your pulpit services, with great improvement to yourself, and advantage to your hearers. And when you have completed the whole ascending series of *desires, passions, and affections*; such a system of practical ethics would be well received by the public, and reflect honour on the exertions and on the ability of its author. I am solicitous that you should have this object in your view: it will add energy to your studies, and give a zest to the pursuit of them. And in

your present retirement there may be peculiar reason to urge to you, in the language of Sallust, *summa operi niti decet ne vitam silentio transeas*.

II. Your natural diffidence may prove for some time unfavourable to *animation* in the delivery of your sermons: but habit, I hope, will enable you to overcome it, without subverting that modesty which is always pleasing and decorous in the pulpit. I am no admirer of gesticulation, or of sudden variations either in the tone of the preacher's voice, or in the features of his face. Evangelical doctrines and precepts are of such intrinsic importance, that they need not the aids of artificial eloquence: and a discourse cannot fail to be impressive on judicious minds, and even on the vulgar, if well composed, pronounced with serious dignity, and accompanied with no affected or ungraceful attitudes. Of what length are your sermons? In a shorter space of time than twenty-five or thirty minutes you cannot possibly aim at more than declamation; and this, as it informs not the understanding, can make only a temporary impression on the heart. A pulpit discourse should enter into the *minutiæ* of its subject; for on these the regulation of the affections and the conduct of life most intimately depend. At the close of Dr. Birch's Memoirs of Archbishop Tillotson, a sermon is inserted, preached at the morning service at Cripplegate, which appears to me a model of useful composition. The length of it may be deemed exceptionable by a modern audience; but it is easy to

obviate such an objection by a proper division of the matter, and by choosing different texts sufficiently appropriate to the subject.

In composing a discourse, I should recommend to you to form an epitome of it without any assistance from books. Choose a subject, and when you are in the best frame of mind for the investigation of it, reflect upon it deliberately, and note down in regular order the introduction, division, general conclusion, and application. This will make the materials sufficiently your own; and they may afterwards be enlarged, corrected, and improved by what others have delivered on the same topic. In a few years you will be qualified to write entirely from the stores of your own mind.

III. When a text is offered to the consideration of your audience, containing any moral or religious precept, the elucidation of it would often be more clear and impressive by taking a view of its converse or correlative: and, if I mistake not, this mode has novelty to recommend it. Thus, for example, the divine command, *thou shalt love thy neighbour as thyself*, can only be well understood and successfully enforced by ascertaining what *self-love* ought to be, before it is made the standard of the *love* we are to bear to our *neighbour*. The regulation of our private affections, therefore, and the wisdom and impartiality of our judgments concerning personal interest, are necessary antecedents to a just and complete observance of this great commandment. The precept,

be ye angry, and sin not, furnishes another illustration of what I have proposed. The converse to *anger* is that *timidity of mind*, which invites by shrinking from injuries; that *apathy*, which is unmoved by moral evil; or that *passive obedience*, which, while it crouches under the oppression of superiors, meanly tyrannises over those who are in subordinate stations. Each of these points of contrast will admit of considerable enlargement; and each will illustrate the propriety of the apostolic injunction, which may afterwards be discussed with its several limitations.

Forgive us our trespasses, as we forgive them that trespass against us. This text, like the first pointed out, *thou shalt love thy neighbour as thyself*, includes the correlatives which are to afford reciprocal illustration. What is the disposition of mind we are to bear towards those who have trespassed against us, that we may be fit objects of the divine forgiveness? We are to indulge no resentment which is in the least degree disproportionate to the injury received, which has not for its object the prevention of future offences, the recovery of an invaded right, the reformation of the offender, and the good of society, which is necessarily involved in the redress of wrongs, and in the security of all its members. We are also to cultivate a placable spirit; to withhold no good offices from him who has injured us, that may not tend to harden him in his transgression; and to be forward in promoting his reformation, and our mutual reconciliation. Nor are these the sole antecedents essential

to our asking worthily of God the forgiveness of our trespasses. We must, agreeably to our reasonable expectations from those who have trespassed against us, heartily repent of our offences, resolve never again to renew them, and make all the restitution in our power.

Such is the wide import, and so extensive are the obligations we acknowledge ourselves to be under, when we adopt the language of our Saviour in prayer, *forgive us our trespasses, as we forgive them that trespass against us.*

Charity envieth not.—Consider envy, first, as connected with ambition and the desire of fortune; secondly, as connected with emulation and the love of fame; thirdly, as simple and uncompounded, consisting solely of the malignant disposition of being gratified with the depression of others, and of repining at their praise, at their excellence, and prosperity. But it is unnecessary further to multiply examples: those which have been offered will suffice to illustrate the mode of moral and scriptural investigation recommended to your attention.

IV. In the sermon which I heard you deliver at St. Anne's church, you urged with truth and energy the importance of virtue and piety, and the sufficiency of a good life to eternal salvation. In this sentiment, I am persuaded you are fully warranted both by reason and scripture. But it is opposed by certain classes of Christians; and you engaged in a brief discussion of their arguments, with a view to evince the groundlessness and absurdity of them. Such attempts

are never likely to be attended with success. Direct attacks from the pulpit on any favourite doctrines tend rather to confirm than to subvert the belief of them; because by kindling some degree of resentment, they increase attachment and pertinacity. The most effectual mode of enlightening the mind, and of correcting false opinions, is to communicate what you deem to be truth, as if it were incontrovertible: and whenever instruction contradicts the prejudices of the audience, it should be delivered as much as possible in the language of scripture. Indeed it is to be lamented that many terms which involve in themselves subjects of bitter dispute amongst christians, those “novelties of words,” as Lord Bacon styles them, should have been introduced into the public offices of religion. The same noble writer, in his Essay on the Unity of Faith, has well observed, that “men create to themselves oppositions which in truth are not, and fashion and coin them into new terms, which are so fixed and invariable, that though the meaning ought to govern the term, the term governs the meaning.”

V. In recommending to you the adoption of scripture language, on points which are controverted, I thought not to omit the cautions so judiciously suggested by Dr. Paley; a friend whom I esteem and revere, though I have opposed some of his opinions with a freedom, which I am sure, from his known candour, sincerity, and zeal in the investigation of truth, he will not only excuse, but approve. This

excellent writer has shewn, that much confusion and many false doctrines have arisen from the application of titles, phrases, propositions, and arguments to the personal conditions of Christians at this day, which were appropriate to christianity on its first institution. He, therefore, who undertakes to explain the scriptures, before he determines to whom or to what any particular expression is now referable, ought to weigh well whether it admit of any present reference at all; or whether it is not to be restrained to the precise circumstances or occasion on which it was originally delivered. The learned author illustrates this important observation by several interesting examples, which I shall briefly recapitulate. At the time when the scriptures were promulgated, no persons were baptized but converts, and none being converted but from conviction, a corresponding reformation of life and manners must have almost uniformly ensued. Hence *baptism* was only another term for sincere *conversion*, which explains our Saviour's promise, "*he that believeth, and is baptized, shall be saved;*" and also his command to St. Paul, "*arise, and be baptized, and wash away thy sins.*" This was that baptism for the "*remission of sins,*" to which St. Peter invited the Jews; and that "*washing of regeneration,*" of which St. Paul writes to Titus. Now when we speak of the baptism practised in most christian churches at present, in which conversion is neither supposed nor possible, it is manifest that these expressions, if ever allowable, ought to be applied with

extreme qualification and reserve. The community of christians were at first a handful of men, strictly united amongst themselves, and divided from the rest of the world by a difference of principle and persuasion, by superior purity of life and conversation, and by many peculiarities of worship and behaviour. Hence they were denominated by distinguished titles, being called the "*elect, saints, a chosen generation, a royal priesthood, a holy nation, a peculiar people.*" These titles by a strange misapplication, injurious to our holy religion, have been appropriated to certain individuals or parties amongst christians existing at this time. The conversion of a grown person from heathenism to christianity was a change of which we have now no just conception. It was a new name, a new language, a new society, a new faith, a new hope, a new object of worship, and a new rule of life. A history was disclosed full of discovery and surprise: a prospect of futurity was unfolded, beyond imagination awful and august. This conversion being also accompanied with the pardon of past sins, became such an æra in a man's life, so remarkable a period in his recollection, such a revolution of every thing which was most important to him, as might well admit the strong figures and significant allusions by which it is described in scripture. It was "*a regeneration, or new birth;*" it was "*to be born again of God and the spirit;*" it was "*to be dead to sin.*" But a person educated in a christian country can experience no change equal or similar to the conversion of a

heathen to the religion of JESUS. Yet we still retain the same language; and some amongst us have imagined to themselves certain perceptible impulses of the Holy Ghost, by which in an instant they who were before "*the children of wrath,*" are regenerate, and born of the spirit; becoming new creatures, and the sons of GOD.*

I cannot refer you to the excellent discourse of Dr. Paley, which I have thus epitomized, without warmly recommending to your perusal another, by the same learned author, preached before the university of Cambridge, *on the dangers incidental to the clerical character*. The sermon is now before me, and as no opportunity will offer till next year, of transmitting it to you, I will give you an abridged view of it.

VI. The text is most happily appropriate, *Lest that by any means, when I have preached to others, I myself should be a cast away*; 1 Cor. ix. 27. He who felt this deep solicitude for the fate of his spiritual interests, and the persuasion that his acceptance with GOD must depend upon the care and exactness with which he regulated his own passions, and his own conduct, was one, who from his zeal in the cause of religion, from the ardour of his preaching, from his sufferings, or his success, might have hoped (if such hope were in any case admissible) for some excuse for indulgence, and some license for gratifications for-

* See Dr. Paley's sermon, entitled, *Caution recommended in the Use and Application of Scripture Language*.

bidden to others. Yet the apostle appears to have known, and by his knowledge instructs us, that no exertion of industry, no display of talents, no public merit, however exalted, will compensate for the neglect of personal self-government. This is an important lesson to all, and to none more applicable than to the teachers of religion. For the human mind is prone, almost beyond resistance, to sink the weakness or the irregularities of private character in the view of public services; and this propensity is not only strongest in a man's own case, but prevails more powerfully in religion than in other subjects, from its close connection with the higher interests of human nature.

With many peculiar motives to virtue, and means of improvement in it, a minister of the gospel has obstacles presented to his progress, which require a distinct and positive effort of the mind to surmount. Amongst these impediments, I shall mention, in the first place, the insensibility to religious impressions, which a constant conversation with religious subjects, and still more a constant intermixture with religious offices, are wont to induce. For such is the frame of the human constitution, that whilst all active habits are facilitated and strengthened by repetition, impressions under which we are passive are weakened and diminished. What then is to be done? It is by an effort of reflection, by an active exertion of the mind, by knowing the force of this tendency, and by setting himself expressly to resist it, that he is to repair the decays of spontaneous piety. He is to assist his sen-

sitive by his rational nature, and to obviate his infirmities by a deeper sense of the obligations under which he lies; and by a more frequent and distinct recollection of the reasons upon which those obligations are founded.

The principle here pointed out extends also to the influence which argument itself possesses upon the understanding, or at least to the influence it possesses in determining the will. For the force of every argument is diminished by triteness and familiarity. The intrinsic value, indeed, must be the same, but the impression may be very different.

But a clergyman has an additional disadvantage to contend with. The consequence of repetition will be felt more sensibly by him who is in the habit of directing his arguments to others: for it always requires a separate and unusual effort of the mind to bring back the conclusion upon himself. In morals and religion the powers of persuasion are cultivated by those whose employment is public instruction; but their wishes are fulfilled, and their cares exhausted in promoting the success of their endeavours upon others. The secret duty of turning truly and in earnest their attention upon themselves is suspended, not to say forgotten, amidst the labours, the engagements, the popularity of their public ministry; and in the best disposed minds is interrupted by the anxiety, or even the satisfaction, with which their public services are performed.

These evils incidental to his profession are often augmented also by his own imprudence. In his desire to convince, he is extremely apt to *overstate* his arguments. Such zeal generally, I believe, defeats its own purpose, even with those whom he addresses; but it always destroys the efficacy of the argument upon himself. He is conscious of his exaggeration, whether his hearers perceive it or not; and this consciousness corrupts the whole influence of the conclusion, robbing it even of its just value. It may not be quite the same thing to overstate a true reason, and to advance a false one; but in the former case there is assuredly a want of candour, which approaches almost to a want of veracity.

If dangers to a clergyman's moral and religious character accompany the exercise of his public ministry, they no less attend upon the nature of his professional studies. It has been said, that literary trifling upon the scriptures has a tendency, above all other employments, to harden the heart. This observation is not applied to reprove the exercise, to check the freedom, or to question the utility, of biblical researches. But the critic and the commentator do not always proceed with the reflection, that if these things be true, if this book do indeed convey to us the will of God, it is not only to be studied and criticised, but to be obeyed and acted upon. However sedulously and however successfully they may have cultivated religious studies, yet a more arduous, perhaps a new, and it may be a painful work, which the public eye

sees not, which no public favour will reward, remains to be attempted—that of instituting an examination of the heart, and of the moral conduct; of altering the secret course of behaviour; of reducing its deviations to a conformity with those rules of life delivered in the holy scriptures, which, if deemed of sufficient importance to deserve to be seriously studied, ought, for reasons infinitely more momentous, to command uniform and full obedience.

A turn of thinking has of late become very general amongst the higher classes of the community, amongst all who occupy stations of authority, and in common with these, amongst the clergy, which deserves to be particularly noticed: what I refer to is the performance of our religious offices for the sake of *setting an example to others*; and the allowing this motive so to take possession of the mind, as to substitute itself in the place of the proper ground and reason of the duty. Whenever this is the case, it becomes not only a cold and extraneous, but a false and unreasonable principle of action. There must be some reason for every duty besides example, or there can be no sufficient reason for it at all. To suffer, therefore, a secondary consideration to exclude the primary and more important one is a perversion of the judgment, the effect of which, in the offices of religion, is utterly to destroy their religious quality, to rob them of that which constitutes their nature and their spirituality. They who would set an *example* to others of worship and devotion, in truth perform neither

themselves. Idle or proud spectators of the scene, they vouchsafe their presence in our assemblies, for the edification, it seems, and benefit of others, but as if they had no sins of their own to deplore, no mercies to acknowledge, no pardon to entreat. Because we find it convenient to ourselves that those about us should be religious, or because it is useful to the state that religion should be upheld in the country;—to join from these motives in the public ordinances of the church, however adviseable it may be as a branch of secular prudence, is not either to fulfil our Lord's precept, or to perform any religious service. Religion can only spring from its own principle. Believing our salvation to be involved in the faithful discharge of our religious as well as moral duties; experiencing the warmth, the consolation, the virtuous energy which every act of true devotion communicates to the heart, and how much these effects are heightened by consent and sympathy; loving, and therefore seeking, the immortal welfare of our neighbour, we unite with him in acts of social homage to our Maker: prompted by these sentiments our worship is what it ought to be, exemplary, yet our own, and not the less personal for being public.

If what has been stated concerning example be true, if the consideration of it be liable to be misapplied, no persons can be more in danger of falling into the mistake than they who are taught to regard themselves as the examples as well as instructors of their flocks. It is necessary they should be admo-

nished particularly to remember, that in their religious offices they have not only to pronounce, to excite, to conduct the devotion of their congregations, but to pay to GOD the adoration which every individual owes to Him; and whilst they are exerting themselves for others, not to neglect the salvation of their own souls.

In these excellent and judicious remarks of Dr. Paley, you will recognise several particulars advanced by David Hume, in the reprobated charge against the clergy, delivered in the first note to his Essay on National Characters. He has there carried every point to the extreme, in order to disparage a profession to which he appears to have been extremely inimical. But the adage, *fus est et ab hoste doceri*, may be recommended to you on this occasion; and after reading the epitome I have just drawn, I wish you to consult, and to peruse with attention, the note to which I have referred. There is certainly some truth, though mixed with great exaggeration, in each of the accusations Mr. Hume has brought against the sacerdotal character: and to become fully apprised of the *evil which most easily besets us*, is essential to the success of our efforts in guarding against it. To the following remark I would especially direct your attention. “ Though all mankind have a strong
 “ propensity to religion at certain times and in certain
 “ dispositions, yet there are few or none who have
 “ it to that degree or with that constancy which
 “ is requisite to this profession. It must therefore
 “ happen that clergymen being drawn from the

“ common mass of mankind as people are to other
“ employments, by the views of profit ; the greater
“ part will find it necessary, on particular occasions,
“ to *feign* more devotion than they are at that time
“ possessed of, and to maintain the appearance of
“ fervour and seriousness even when jaded with the
“ exercises of their religion, or when they have
“ their minds engaged in the common occupations
“ of life.”

The spirit of devotion cannot be uniformly the same, even in the best constituted minds, at all seasons and under all circumstances. But though temporary abatement of fervour may be excusable, a minister, when engaged in the public services of the church, ought never to lose the impression of the awful presence in which he stands; nor the power of commanding his thoughts, by recalling them to a consideration of the majesty of the Almighty Being whom he addresses. Absence of mind, indeed, does not deserve the imputation charged upon it by Mr. Hume, of grimace and hypocrisy; yet it must be regarded as an insult to God *to draw near to Him with the lips, whilst the heart is far from Him*: and religious apathy will inevitably ensue from its frequent recurrence.

VII. You took much pains, at St. John's church, to display the advantages of Sunday-schools. It would afford me sincere satisfaction to hear that you are engaged in the superintendence of one at Winwick. The plan of instruction should be confined to moral and religious duties purely practical, and to the un-

disputed doctrines of christianity. To qualify for the active offices of life, and to form peaceable, diligent, virtuous, and pious citizens, ought to be the sole objects of such institutions. These must be accomplished by impressing the minds of children with such primary and comprehensive principles as extend to all situations and conjunctures. In the composition of prayers for Sunday-school children, I have remarked a general want of attention to the obligation and feelings of *gratitude*. This incense of the heart constitutes the noblest and most essential part of devotion, and may be called forth with no inconsiderable degree of fervour in very young minds, by a judicious and animated enumeration of the blessings conferred upon them. But whilst gratitude is omitted, strong expressions of contrition and remorse are almost constantly introduced into the pious exercises of children. In these they ought to find no place, because they imply a sense of habitual guilt, which cannot be experienced at an early period of life, and utterance is thus given to a solemn falsehood. Yet there are special occasions, as on the acknowledged commission of some heinous offence, that seem to require such an appropriate service as might heighten compunction, give weight to admonition, and confirm the good impressions which have been made.

You very forcibly descanted on the sense we ought to entertain of the good offices of the poor,*

* Large extracts are here given from this discourse, now sent from St. Petersburg, rather than the original short view of the

“ to whose skill and exertions, under God, we are
“ indebted for the leisure we enjoy, for the habitations
“ in which we dwell, for the raiment with which we
“ are clothed, for the plentiful repasts of our table,
“ and above all, for our advancement in moral and
“ intellectual excellence. These benefits are far above
“ ordinary wages or pecuniary appreciation, and
“ therefore the claim of gratitude goes beyond them,
“ and should induce us to extend to our inferiors, as
“ much as is practicable and consistent with the course
“ of things, a portion of the comforts and improve-
“ ments which we through their means possess. The
“ value of money is factitious, not real. Strip the
“ mighty lord of his vassals, and all his rich demesnes
“ become a wilderness. For every morsel of bread
“ we eat we are obliged to a subdivision of labour,
“ which almost exceeds computation or belief. And
“ without artificers thus employed, all the gold of
“ Peru could not procure for us the sustenance of a
“ single meal. It is to be feared, these considerations,
“ and the grateful disposition of mind resulting from
“ them, are little cherished by men in affluence and
“ power: and yet they are calculated to afford them
“ heart-felt satisfaction, and to adorn their characters
“ with true dignity and honour. Gratitude thus
“ exemplified in beneficent acts towards the instru-
“ ments of God for our good, is gratitude to Him
“ the original giver of every good gift.”

heads as suggested by memory, because it is presumed that both the subject and the matter of it will be interesting to the reader.

You also pointed out the claims which the poor have to our attention and assistance on the principle of justice. “ Shall the fruits of the earth be withheld
“ from him, by the sweat of whose brow they are so
“ amply procured? If it be the equitable command of
“ God to the Jew, *thou shalt not muzzle the ox when*
“ *he treadeth out the corn*, it is assuredly not less in-
“ consistent with the christian law of rectitude, that
“ our fellow-creatures should toil for our support
“ and enjoyment, without a meet participation in the
“ blessings thus obtained. That *the labourer is wor-*
“ *thy*, and not to be defrauded, *of his hire*, is a pre-
“ cept which comprehends only a small part of the
“ debt we owe to him. The health he consumes,
“ the hardships he undergoes, and the good-will he
“ manifests in our service, demand our compassion in
“ his sickness, our relief in his poverty and old age,
“ and our tender attention to his interests and hap-
“ piness. Of this interest and happiness his spiritual
“ welfare forms an essential constituent. Justice,
“ therefore, calls upon us to promote it, by allowing
“ him sufficient leisure from his ordinary occupations
“ to avail himself of the privileges of his rational and
“ moral nature, and to work out, through divine
“ assistance, his own salvation.”

This important consideration led you in the third place to suggest, “ that a grateful and equitable at-
“ tention to the poor is to co-operate with Providence
“ in that order of things, which his wisdom and
“ goodness hath established. For though a distinc-

“tion of ranks is necessary to the existence of well-
“regulated society, yet this distinction has its origin
“in talents, in virtue, and in knowledge. Wealth,
“power, and greatness are but *effects*, the *causes* of
“which are to be sought for in the human mind.
“And in every orderly community where art is fos-
“tered, genius allowed full scope, and industry secure
“in its acquisitions, one unceasing movement upwards
“may be observed through the great scale of life.
“It is consonant both to wisdom and to duty to
“promote this aspiring disposition, which is equally
“favourable to private happiness and to national
“prosperity: and education furnishes the true means
“of accomplishing a purpose so noble and beneficial.
“Capacity is confined to no station, and exists under
“all those modifications and degrees, which the di-
“versified conditions and necessities of man require.
“It should be diligently searched for amongst the
“children of the poor, should be cultivated where-
“ever found, and directed with care and judgment
“to its proper object.”

In this part of your discourse the objections should have been obviated, which many well-disposed persons have entertained, against the extension of even the subordinate branches of school-learning to the children of the poor. For you might have clearly shewn how favourable reading, writing, and arithmetic are not only to skill and advancement in the arts, but to subordination, peaceableness, sobriety, and honesty. Our excellent friend Dr. Haygarth, in his *Report of*

the State of the Blue-Coat Hospital in Chester, well observes, "a strange and pernicious prejudice has
"too generally prevailed against educating the chil-
"dren of the poor, so as to check the beneficence of
"the charitable and humane. Some have absurdly
"maintained, that the most ignorant are the most
"virtuous, happy, and useful part of mankind. It
"is astonishing what injurious influence this doctrine
"has had, though so contrary to common sense and
"common observation. Let any one recollect the
"character of bricklayers, joiners, shoe-makers, and
"other mechanics, as well as of domestic servants, and
"he will certainly discover, that the most honest,
"sober, industrious, and useful, both to their own
"families and the public, are those who have been
"accustomed to attend divine service, and who were
"instructed, when young, in moral principles, read-
"ing, writing, and accounts."

Ernest, the pious duke of Saxe-Gotha, is said by M. Hirzel, in his *Rural Socrates*, to have entirely changed the face of his principality, no more than a century ago, by having his people instructed in every kind of useful knowledge, compendiums of which were put into the hands of the peasants in all country schools: and though these constitutions do not now exist in their original vigour, yet it is amazing to observe the difference which subsists between the inhabitants of this and of other German circles more neglected. The same intelligent writer relates, that the Swiss peasants were invited to attend the meetings

of the Physical Society at Zurich; when each was called upon to give an account of his mode of husbandry, and received from the society encouragement and instruction. It is provided by law in Scotland, that there shall be a school established, and a master appointed, in every parish: many additional schools are also founded by donation and legacies: so that in the southern parts of Scotland it is very rare, says Mr. Howard, to meet with any person who cannot both read and write; and it is deemed scandalous not to be possessed of a Bible. The Highland society for propagating Christian knowledge have stated, that about seven thousand poor children are instructed, in their northern schools, in reading, writing, arithmetic, the useful arts, and in the principles of religion. "Would you prevent crimes, take all possible means to enlighten the people," observes Catherine the Second, empress of Russia, in the instructions for a code of laws for her extensive empire, which she herself composed. And the Duke de Liancourt, in his comparative view of mild and sanguinary laws, has confirmed this maxim by the following important facts. Scotland, where education is more general than in any other country of Europe, is least degraded by crimes. The tables given in the works of Mr. Howard shew that fifty-eight prisoners only have been condemned to death in the space of twenty years in that country, whose population amounts to at least one million six hundred thousand souls, an average of scarcely three in each year: whilst, during the same period, four hundred

and thirty-four have been condemned to death in the circuit of Norfolk in England, comprehending six counties, whose population can hardly be estimated at more than eight hundred thousand persons; which makes an annual average of sixty-six capital convicts, besides eight hundred and seventy-four sentenced to transportation.

I shall now send you the outlines of a discourse on the appetites, which I before announced to you; and shall be anxious to see your improvement and completion of it.

SKETCH OF A DISCOURSE ON THE USE AND ABUSE OF THE APPETITES.

I Cor. x. 31.

ILLUSTRATE the wisdom and goodness of Divine Providence in furnishing man with appetites, to urge him at regular seasons to use the necessary means to support his growth, his health, and his life. His reasoning powers are ill adapted to these ends, without the impulse of instinct. Appetite defined. Returns periodically, when nature calls for supplies; and ceases, when satisfied with its object. Is attended with pleasurable sensations; and its gratification may be innocent, laudable, or subversive of reason, religion, and virtue.

Consider the subject under each of the following heads.

I. The innocent state of the appetites implies the indulgence of them, according to the simplicity and

original intention of nature. They are indications of vigorous health; exercise and labour give a zest to them; and only when corrupted, they urge to gluttony, sensuality, or drunkenness. Here the situation of our first parents in paradise may be described:

“ When Eve within, due at her hour prepar’d
 “ For dinner savoury fruits, of taste to please
 “ True appetite, and not disrelish thirst
 “ Of nect’rous draughts between, from milky stream,
 “ Berry, or grape.”

Par. Lost, Book v. l. 305.

II. The indulgence of the appetites may be laudable, when the gratification excites complacency of mind; gratitude to the Giver of all good; and that disposition to communicate, to which the term hospitality may not improperly be applied. “ Let us “ eat and drink to the glory of God,” both the philosopher and the Christian may exclaim; for it is not merely a corporeal, but a mental pleasure. It is a hymn of praise to God, an act of social love to man. It is the feast of reason and the flow of soul. But beware in the midst of convivial enjoyments. Say to the overflowing of the heart, *hitherto shalt thou go, and no farther*. For the boundary of temperance being once passed, the rational is degraded into the brutal nature; and appetite may become the habitual pander of folly and of vice. This consideration will lead to the third head of the discourse, under which the evils of gluttony, sensuality, and drunkenness, may be severally discussed.

III. **GLUTTONY**, or excessive eating, is injurious to health, stupifies the mind, and creates that habitual heaviness and languor, which unfit a man for the active business of life. Hence Solomon has denounced, Prov. xxiii. 23, that *the glutton shall come to poverty, and drowsiness shall clothe a man with rags*. The extremes of this vice are too disgusting and odious to require to be dwelt upon for animadversion: but lesser degrees of it are too often found amongst persons of every rank in life. The cravings of undepraved appetite are moderate, and soon appeased; and we should be careful not to go beyond nature in the indulgence of them. Habits of eating much are easily induced; and these cannot be regarded as innocent, because they are a waste of the bounties of Providence, and unfavourable both to bodily and mental vigour.

But **SENSUALITY** is more dangerous, because more seductive than gluttony. It refines and renders exquisite the pleasures of eating and drinking; and if it do not oppress and stupify so much, it enervates and even vitiates the mind in a greater degree than simple excess. It occupies a large portion of time, and devotes it to very ignoble purposes; and this charge applies both to the persons who indulge, and to those who make preparations for the indulgence. It precludes the pursuit of higher enjoyments, and the exercise of essential duties. It occasions a wanton destruction of numberless creatures, whose existence is a blessing bestowed by heaven as a mean of felicity

to themselves; and to be appropriated to the use, but not the tyranny, the cruelty, and the abuse of man. This tyranny, cruelty, and abuse are extended not only to the destruction of life, but to the making death itself lingering and full of torture, that our viands may be more delicious to the sickly and depraved palate.

Caution against the too prevalent fashion of discoursing so much on the delicacies of the table, and the pleasures of eating and drinking. *Who is a wise man and endued with knowledge among you, let him shew out of a good conversation his works with meekness of wisdom.* James iii. 13. Notice also the factitious appetite for tobacco, snuff, &c. which, when moderately indulged, may add to the innocent enjoyments of life; but is often carried to an excess that may almost be deemed criminal.

But neither the grossness of gluttony nor the refinements of sensuality are evils of such magnitude as DRUNKENNESS. This involves in it the same loss of time, of fortune, and of health; and is moreover a direct incentive to profaneness, anger, revenge, and other criminal passions. It may be divided into two species; sottishness, and social intoxication. The former is connected with the meanness and stupefaction of gluttony, but superadds a disposition to quarrelling: and a thirst for strong liquors, when privately indulged, is more violent and unremitting even than voracious hunger.

Convivial ebriety diffuses widely its mischiefs. It continually lays snares for the unwary, seduces thoughtless youth, and plants a corrupter in every neighbourhood: for he who delights in scenes of intoxication, must sedulously seek for companions in his guilt. Warn such an one of the spreading mischiefs he occasions. Tell him, that though, from the peculiar felicity of his constitution and circumstances, neither his health, his family, nor his fortune may immediately suffer from his intemperance, the case will be far otherwise with those whom he tempts to associate in his excess; that he is answerable for the bad influence of his example, for the corruption of his conversation, for every neglect of duty, and for every criminal act which the poison he dispenses with such misguided liberality may occasion: and that though his own vigour may for many years secure him against the consequences of excess; though his fortune may be too affluent to be impaired by riot; *though his heart cheer him in the days of his youth, and he walk in the ways of his heart and the sight of his eyes; yet for all these things God will bring him into judgment.* Eccles. xi. 10.

From what has been delivered it will appear, that the appetites form an essential part of our constitution; that the indulgence of them is accompanied with pleasurable sensations, to increase our enjoyments, and to render us more attentive to their calls; and that this indulgence is not only innocent but laudable, if it exercise self-government; if it be made subser-

vient to the higher powers of our nature; and if it be associated with and give energy to liberality, benevolence, and hospitality. But on the other hand, that gluttony degrades us to a level with the brutes; that sensuality enervates the frame, deadens the moral and intellectual powers: and that of drunkenness it is said by the wisest of men, Proverbs xxiii. 29; *Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? they that tarry long at the wine; they that go to seek mixt wine.*

COMMUNICATIONS TO THE SAME.

Evidences of Christianity.—David Hume.—Love of Truth.—Religious Controversy.

I Have lately received from the Rev. Dr. Elrington, one of the Senior Fellows of Trinity-College, Dublin, the very obliging present of his Sermons, *on the Evidences of Christianity*.* During the perusal of these most excellent discourses, I was forcibly struck with the idea, that a series of lectures on the truth of the Gospel dispensation, confined to the special proofs of its importance and authenticity, as they subsist in *modern times*, would be highly popular, and peculiarly

* These discourses treat on the Evidences of Christianity, derived from MIRACLES; and were the first delivered at the Donnellan Lectures, an institution established in the University of Dublin in 1794, similar to the Bampton Lectures at Oxford. The second series of Sermons, on PROPHECIES, was preached by the Rev. W. Magee, B. D.; and as much may be reasonably expected from his distinguished learning, industry, and eloquence, it is hoped they will speedily be published.

adapted to the religious apathy which now prevails in the world. The proofs to which I allude, might be shewn to be more cogent, in some respects, even than those which occurred at the period of the *first promulgation of Christianity*. I have attempted to arrange them in the following sketch, as they might probably offer themselves to a serious and diligent enquirer.

I. Men have now a more comprehensive knowledge of the political, moral, and religious state of the world, than could have been attained at the time of the mission of JESUS CHRIST. The evidence, therefore, of the utility and necessity of such a dispensation of Providence is rendered proportionally more complete.

II. The art of printing, and the general circulation of books, have diffused the knowledge of whatever relates to the first establishment of the Christian religion. We have, consequently, the fullest historical testimony of its happy influence on those who were converts to it, both with respect to sound theism and moral conduct. This testimony required the lapse of centuries for its entire confirmation; and increases in its force by being viewed as a whole, rather than in particular successive details. Even the darkness and corruption which ensued in after-ages, may be regarded as additional evidence, hidden from the first believers, and derived from the page of history. For the reign of antichrist was foretold by our Saviour and his apostles, at a period when the prediction could have no foundation in probable conjecture.

III. The miracles which CHRIST and his apostles performed, however convincing and satisfactory to the beholder, could have been admitted comparatively by few on the evidence of personal observation. We are, therefore, now nearly in the same circumstances, as to the authority of testimony, with those to whom they were related; but with this superior advantage, that we can fully appreciate the collective as well as the separate weight of the respective witnesses. With the whole history of many of these witnesses we are at this time completely acquainted; and are assured of the faithfulness and accuracy of their attestations by the purity of their morals, by their freedom from superstition and enthusiasm, by their sacrifice of every worldly interest, and by the sufferings and death which they endured in support of the truth.

IV. The miracles themselves may now be better understood, both as to their nature, magnitude, and object, than they could have been at the time when they were wrought. Thus the supposed dispossession of demons was ascribed by the Jews to Beelzebub, the prince of the devils; whereas we are well assured it was the cure of natural diseases, such as *mania*, *melancholia*, and epilepsy. And that confidence in the power of magic, or the agency of subordinate spirits, which rendered the Greeks and Romans less sensible to the divine authority of the great works performed by JESUS and his Apostles, is at this time entirely superseded. The restoration of sight to the blind man, as related by St. Mark viii. 23, must appear, to one versed in the

science of vision, a higher effect of the interposition of the Deity, because more extensive in its operation, than to a Jew or heathen ignorant of modern optical discoveries. The exact coincidence in the relation of it, also, with what is now known, but was then unknown, furnishes to the candid enquirer of these days a proof of its authenticity peculiarly forcible: and philosophy may hereafter become more and more, what it always ought to be, the hand-maid to religion, by rendering natural truths subservient to divine truth.

V. Scripture criticism, of late so sedulously and so successfully cultivated, has furnished a large additional stock of evidence in support of divine revelation, unknown when it was first promulgated.

VI. The doctrines, religious and moral, which are taught in the scriptures, in many points were equally adverse to the opinions and prejudices both of the Jews and of the Gentiles. But the attributes of God, the pardon of sin on repentance, a future state of retribution, the duties of forgiving injuries, of loving our enemies, of humility, &c. are now admitted on the authority of improved reason, as well as on that of revelation: and the evangelical code has been found by long experience to be so replete with wisdom, and so consonant to the best interests of mankind, as to evince that it is worthy of miraculous interposition, and that it comes from God.

VII. From the religion of Mahomet, the mode of its propagation, the character of that impostor, and a comparison of the doctrine and precepts of the Gospel

with those of the Koran, many cogent though indirect arguments may be adduced in favour of the divine origin of Christianity.

VIII. The progressive fulfilment of various prophecies in the Old and New Testament constitutes a series of permanent miracles, open to the observation of all mankind, and augmenting the weight of testimony almost in exact proportion to the lapse of time since the promulgation of Christianity: and the full proofs which we now enjoy of this divine communication, as possessed by the Author of our religion, furnish a clear presumptive evidence in favour of his other supernatural powers. For he who was gifted to foretel the destruction of Jerusalem, the dispersion of the Jews, and various subsequent events, has assuredly evinced his claim to our belief that he raised Lazarus from the dead, and that he is himself become *the first-fruits of them who slept*.

The foregoing propositions I have communicated to Dr. Elrington. But whilst I am now writing, some additions present themselves to my mind, which I will note down, though perhaps they may be comprehended partly under the heads already advanced.

IX. The rapid progress of Christianity in Judea, Asia Minor, Greece, and Italy, soon after its promulgation, under various circumstances adverse to its adoption, powerfully evinces its foundation in truth, and its divine support. For it should be remembered that the Jews had rooted preconceptions of a Messiah, who was to come invested with temporal power and

pre-eminence, to rescue them from Roman usurpation, and to elevate their country to rank and splendour. A crucified JESUS was, therefore, to them a *stumbling-block*; as to the *Greeks*, and to the rest of the heathen world, it was *foolishness*. The Jews also were held above all other nations in such utter contempt, that an institution first published amongst them could not, in the ordinary course of things, be received without prejudice or aversion. And it should be further remarked, that this institution opposed itself to all their tenets in religion, to many of their darling maxims of morality, and exacted a purity of heart and life, wholly incompatible with the corruptions which universally prevailed. The history of the first ages of the Christian church places this argument in a light peculiarly striking to one who now studies the evidences of Christianity. And the progressive change and melioration of manners to which our holy religion has given rise, may be regarded as a further proof time has opened to our view of its divine original.

X. The Gospel was at first preached chiefly to the poor and illiterate. By degrees it excited the attention, and forced the conviction, of the wise and the learned: and in the course of time, the most distinguished characters for extensive knowledge, sound judgment, and profound reasoning, have been its professed votaries. Now though authority ought not to *govern* the mind in religious faith, yet it may justly be allowed to *influence* the modest enquirer into truth not to be satisfied with slight or superficial objections, but to

weigh with care and attention evidences which have been sanctioned in early times by men of the first erudition, and in our own days by the dignified names, amongst numberless others, of Bacon, Boyle, Milton, Locke, and Newton. Dr. Samuel Clarke has collected several quotations, which shew that some of the wiser heathens themselves, before the coming of CHRIST, acknowledged their doubts, complained of perplexity and uncertainty respecting the most important truths, and testified their wishes for a divine discovery. Aristotle expressly says, “ Know, “ that whatever is set right, and as it should be, in “ the present evil state of the world, can be done so “ only by the interposition of Providence.”*

* Dr. Blackwell has also given us, in his *Sacred Classics*, vol. ii. p. 88, many interesting passages, which clearly mark the general expectation of a Messiah in the heathen world, about the period of our Saviour's appearance. Suetonius and Tacitus both refer to a king, who was to arise out of Judea. The *Pollio* of Virgil almost assumes the character of a prophecy; and Plato presents to our notice, amongst others, the following extraordinary passages. He says, *A Divine Revelation is necessary to explain the true worship of God—to add authority to moral precepts—to assist our best endeavours in a virtuous course—to fix the future rewards and punishments of virtuous and vicious conduct—and to point out some acceptable expiation for sin.* He introduces Socrates as stating to Alcibiades, that *in a future time a Divine Person should appear, who in pure love to man should remove all darkness from his mind; and instruct him how to offer his prayers and praises in the most acceptable way to the Divine Being.* The same philosopher afterwards gives the following account of this Divine Teacher: *With all his illustrious qualities, mankind will not submit to him. Nay, they will use him with every indignity. He shall be scourged, tormented, his eyes burnt, and at length, after every instance of contumely, he shall be put to death.* —See also Gilpin's Preface to an Exposition of the New Testament.

XI. The successive discoveries which have been made in the arts and sciences, and which we who are born in a later period see in their full extent, shew that it is agreeable to the analogy of the divine government, that the improvement of mankind should be progressive. The use of hieroglyphics, the art of alphabetic writing, the mariner's compass, printing, the extension of navigation, the connection of the new world with the old, and many other instances which might be adduced, are now sufficient to silence the cavils founded on the procrastination of the mission of JESUS CHRIST. And a modern enquirer into the truth and expediency of it may satisfy himself, more completely than any one could have done eighteen hundred years ago, that it was accomplished in the *fullness of time*.

XII. But the Gospel dispensation itself constitutes the highest vantage ground of the moderns with respect to the evidences of Christianity. For by diffusing just sentiments concerning the being, attributes, and moral government of GOD, and the future expectations of mankind, it has gradually, and almost imperceptibly, given rise to a system of natural religion, perfectly consonant to reason, yet such as unenlightened reason could not have discovered; and which, being in unison with revelation, affords the strongest confirmation of its verity. For Mr. Locke has well remarked, "that every one
" may observe a great many truths, which he receives
" at first from others, and readily assents to as con-

“sonant to reason, which he would have found it
 “hard, and perhaps beyond his strength, to have
 “discovered himself. Native and original truth is
 “not so easily wrought out of the mine, as we, who
 “have it already dug and fashioned unto our hands,
 “are apt to imagine.”*

I recommend to your attentive perusal the discourses of Dr. Elrington, to which I have referred. You will find them perspicuous, elegant, interesting, and forcibly argumentative. The author’s animadversions on Mr. Hume at first shocked my feelings: but though I still regret their severity, I am compelled to acquiesce in their truth and justice. *Amicus Socrates, amicus Plato; sed magis amica veritas.* With Mr. Hume I was personally acquainted at Edinburgh; and was afterwards introduced to his particular notice by a letter from Dr. Robertson, the historian, addressed to him during his residence at Paris in 1765, when secretary to the British embassy. It was impossible to know him, without admiring his talents and various learning, and loving him for the suavity of his manners. As a polemic, however, I was then fully sensible that he was always subtle, and sometimes unfair. But, alas! the same charge attaches, too frequently, to controversialists of every class; and perhaps this celebrated genius was led to incur it by

* Reasonableness of Christianity.

“Primo incredibile videtur aliquid tale inveniri posse; postquam autem inventum sit, incredibile rursus videtur, id homines tam diu fugere potuisse.”—Bacon Nov. Organ. lib. i. aphor. 110.

degrees almost imperceptible to himself. The judicious maxim, *nullius jurare in verba magistri*, is construed to imply a bold opposition to every established opinion: and as there may be, what Lord Bacon happily terms, “ a superstitious fear of superstition;” there may also subsist a prejudice so strong against supposed prejudice, as to become, with literary men, especially of a metaphysical turn, one great source of scepticism and infidelity. The imagination is struck with novelty; it appears honourable to shake off vulgar trammels; and pride is gratified by the triumph over authority. The passions are thus engaged in the cause that is espoused, whether it be of truth or of error; and even the singularity of any notion or principle, a circumstance which ought to create doubt and hesitation, tends rather to strengthen the conviction of its certainty. You will recollect the celebrated theorem of Mr. Hume, “ that no
 “ testimony is sufficient to establish a miracle, unless
 “ the testimony be of such a kind, that its falsehood
 “ would be more miraculous than the fact it endeavours to establish: and even in that case there is a
 “ mutual destruction of arguments, and the superior
 “ only gives us an assurance, suitable to that degree
 “ of force which remains after deducting the inferior.” It appears by the correspondence lately published between Mr. Hume and Dr. Campbell, that this theorem was suggested by the following incident: “ I was walking,” says Mr. Hume, “ in
 “ the cloisters of the Jesuits’ college of La Fleche, (a

“ town in which I passed two years of my youth,)
 “ and was engaged in conversation with a Jesuit of
 “ some parts and learning, who was relating to me
 “ and urging some nonsensical miracle lately per-
 “ formed in their convent, which I was tempted to
 “ dispute with him; and as my head was full of the
 “ topics of my Treatise upon Human Nature, which
 “ I was at that time composing, this argument im-
 “ mediately occurred to me, and I thought it very
 “ much gravelled my companion. But at last he
 “ observed to me, that it was impossible for that ar-
 “ gument to have any solidity, because it operated
 “ equally against the Gospel as the Catholic mi-
 “ racle; which observation I thought proper to
 “ admit as a sufficient answer.”* It is probable that
 Mr. Hume had never, previously to this period, di-
 rected the attention of his mind to the evidences of
 Christianity, or he must have seen the fallacy of an
 argument, that admits of such easy confutation. But
 yielding to a sudden and lively impression, his imagi-
 nation became fascinated with it; and he conceived,
 according to his own declaration, “ that he had made
 “ a discovery, which, with the wise and learned,
 “ would be an everlasting check to all kinds of super-
 “ stitious delusion, and consequently would be useful
 “ as long as the world endures: for so long, he
 “ presumes, will the accounts of miracles and pro-
 “ digies be found in all history, sacred and profane.”*

* See Preface to Dr. Campbell's Differ. on Miracles, p. 22, 3d edit.

† See Hume's Essay on Miracles, sect. x.

He would not, therefore, suffer himself afterwards to give admission to any reasoning in opposition to it. Thus, in a letter to Dr. Blair, he states, "I wish for
 " the future, whenever my good fortune throws me
 " in your way, that these topics should be forborne
 " between us. I have long since done with all enquiries upon such subjects, and am become *incapable of instruction*; though I know no one who
 " is more capable of conveying it than yourself."†

Yet Mr. Hume has acknowledged, "that there
 " may possibly be miracles, or violations of the usual
 " course of nature, of such a kind as to admit of
 " proof from human testimony;" though he denies at

† See Preface to Dr. Campbell's Dissertation on Miracles, p. 22, third edition.

It is recorded in Boswell's Life of Dr. Johnson, vol. i. p. 470, that "Mr. Hume owned to a clergyman, in the bishopric of Durham, he had never read the New Testament with attention." In the same work, vol. ii. p. 536, the assertion is repeated; and Dr. Johnson subjoins, "here then was a man who had been at no pains
 " to inquire into the truth of religion; and who had continually
 " turned his mind the other way."

Mr. Hume's fondness for his favourite argument appears in his application of it to the Poems of Ossian. "It is indeed strange,
 " (says he) that any man of sense should have imagined it possible,
 " that above twenty thousand verses, along with numberless historical facts, could have been preserved by oral tradition, during
 " fifty generations, by the rudest perhaps of all European nations,
 " the most necessitous, the most turbulent, the most unsettled.
 " Where a supposition is so contrary to common-sense, any positive
 " evidence of it ought not to be regarded. Men run with great
 " avidity to give their evidence in favour of what flatters their passions, and their natural prejudices. You are, therefore, over and
 " above indulgent to us in speaking of the matter with hesitation."
 —See Gibbon's Memoirs, by Lord Sheffield.

the same time, with some inconsistency, “ that a
 “ miracle can ever be proved, so as to be the foun-
 “ dation of a system of religion.” “ Thus,” says
 he, “ suppose all authors in all languages agree, that
 “ from the 1st of January, 1600, there was a total
 “ darkness over the earth for eight days: suppose
 “ that the tradition of this extraordinary event is still
 “ strong and lively among the people; that all tra-
 “ vellers, who return from foreign countries, bring
 “ us account of the same tradition, without the least
 “ variation or contradiction: it is evident that our
 “ present philosophers, instead of doubting the fact,
 “ ought to receive it as certain, and ought to search
 “ for the causes whence it might be derived. The
 “ decay, corruption, and dissolution of nature is an
 “ event rendered probable by so many analogies,
 “ that any phænomenon, which seems to have a ten-
 “ dency towards that catastrophe, comes within the
 “ reach of human testimony, if that testimony be
 “ very extensive and uniform.”* Now the corrup-
 tion of the moral world, to such a degree as to en-
 danger its total extinction, is an event at least equally
 probable with the case put by Mr. Hume, relative to
 the material world: and we know, from the most
 authentic records, that it actually took place at the
 Christian æra. The restoration of mankind, there-
 fore, might be consonant to the order of the divine
 government, furnishing an occasion worthy of the
 interposition of Providence: and the supernatural

* Hume's Essay on Miracles.

powers given to our LORD and his Apostles, the instruments of its accomplishment, were such as reason fully justifies, because necessary to excite attention to their mission, and to evince that it was from GOD, by displays of more than human agency, accompanied with more than human wisdom and benevolence. That we have no *direct analogy*, to confirm the testimonies adduced of these supernatural manifestations of power, cannot, with propriety, be alleged by Mr. Hume; who admits that an inhabitant of Sumatra may justly believe the conversion of fluid water into solid ice, on the evidence of eye-witnesses, though contrary to his own invariable experience. For the fact implies that nature is placed in a situation quite unknown to him. A new experiment is made, with the result of which he is personally unacquainted. If he, then, be not to reject from ignorance a well-ascertained fact, but to inquire into the causes of it; the same conduct is incumbent upon us respecting the origin of our religion, and the signs and wonders which accompanied its promulgation.

Mr. Hume seems to ascribe *belief* entirely to our *experience* of the truth of the testimony. But belief is a fundamental principle in human nature, of the most extensive importance, and manifests itself in the earliest periods of life; being the necessary antecedent to knowledge, which may serve either to confirm or to reject it. This principle, however, (beneficial as its operation,) is often degenerates into credulity; and our author well observes, that “the wise lend an

“ academic faith to every report, which favours the
“ passions of the reporter, or in any way strikes in
“ with his inclinations and propensities. For such a
“ man, by the help of vanity and a heated imagi-
“ nation, may first have made a convert of himself;
“ and having entered seriously into the delusion, will
“ not scruple to employ pious frauds in support of
“ what he deems a holy and meritorious cause.”*

But may not the sceptic or infidel, on similar grounds, become the dupe of his own erroneous zeal, and conceive it lawful to propagate his doctrines by the arts of imposition and delusion? The Essay on Miracles certainly affords strong reasons for this supposition. Some of these I have already pointed out; and they are still more manifest in the historical statements, by which the author has supported his favourite opinions. I shall content myself with briefly shewing the fallacies of the first facts he has adduced; because the books, to which he refers, being in every library, the passages in question may be consulted without difficulty.

To subvert the credit of the testimonies, brought in support of the miracles of CHRIST and his Apostles, Mr. Hume relates, from Tacitus, that Vespasian cured a blind man in Alexandria by means of his spittle, and one lame in the hand by the touch of his foot, in obedience to a vision of the god Serapis, who had commanded those persons to have recourse to him for their cure. In this story, he says, “ Every

* See Hume's Essay, vol. ii. p. 134.

“ circumstance seems to add weight to the evidence;
 “ and might be displayed at large with all the force
 “ of argument and eloquence. The gravity, solidity,
 “ age, and probity of Vespasian: the historian, a
 “ contemporary writer, noted for candour and ve-
 “ racity, the greatest and most penetrating genius
 “ perhaps of all antiquity, and so free from every
 “ tendency to credulity, that he even lies under the
 “ contrary imputation of atheism and profaneness;
 “ the persons, from whose authority he related the
 “ miracle, of established character for judgment and
 “ veracity, as we may well presume, eye-witnesses
 “ of the fact, and confirming this testimony after the
 “ *Flavian family* was despoiled of the empire, and
 “ could no longer give any reward as the price of a
 “ lie: to which if we add the public nature of the
 “ facts, it will appear that no evidence can well be
 “ supposed stronger for so gross and so palpable a
 “ falsehood.” Suetonius, Mr. Hume subjoins in a
 note, gives nearly the same account with Tacitus, in
 his *Life of Vespasian* * But according to this his-
 torian, *Auctoritas et quasi majestas quædam, ut scilicet*
inopinato et adhuc novo principi decrat: hæc quoque
accessit. The partisans, therefore, who supported
 his pretensions, availed themselves of such artifices as
 were suited to the superstition of the age; and it is
 evident, that Vespasian himself was engaged in the plot
 of imposition; for when he visited the temple of Se-
 rapis, to consult that god concerning the fate of the

* Hume's Essay, vol. ii. p. 130.

empire, he commanded all men to retire, that he might, without fear of contradiction, pretend to have seen the apparition of Basilides, then confined by sickness at a considerable distance from Alexandria, whose name and presence were to be alleged as the assurance of divine favour. The narrative of Tacitus affords no reason even to conjecture that he gave credit to these miracles: they are recorded by him as political occurrences of the time, without quoting, as Mr. Hume asserts, *the authority of men of established character for judgment and veracity, eye-witnesses, it may be presumed, of the fact.* And the two contemporary historians, who have delivered these accounts vary essentially from each other: for Suetonius represents that the limb restored was the leg, and Tacitus the arm; a discrepancy which clearly shews that the testimony could not have been communicated by eye-witnesses. The former, also, speaks of the person, who was seen by Vespasian in the temple, as a freedman; the latter as a grandee of Egypt.

Thus fallacious is Mr. Hume's attempt to give dignity, solemnity, and strength of attestation to the alleged miracles of Vespasian; which being selected by him as the most striking and authentic in profane history, we may regard as reflecting, by their futility, additional credit and lustre on those archetypes, of which they were evidently the counterfeits.

The miraculous story, quoted by Mr. Hume from the Memoirs of Cardinal De Retz, and the accounts which he has given of the cures wrought at the tomb

of Abbé Paris, have been very ably commented on and confuted by several distinguished authors.* But Dr. Elrington, I think, has most fully shewn the author's specious colourings and mistatements; and I shall here transcribe the general conclusions which he draws from his interesting investigation of this subject. "In the small collection of only nine cures
 " (performed at the tomb of Abbé Paris) there
 " is not one that possesses the characteristics which
 " prove the interference of divine power; not one
 " in which a disorder clearly beyond the influence
 " of the imagination was instantaneously and perfectly removed: nay more, not one of any kind
 " in which health and strength were completely and
 " at once restored;—and are not these facts which
 " I have now stated decisive of the distinction between the Gospel miracles, and those boasted
 " wonders which have been compared with them?
 " Do they not prove plainly how infinitely difficult it
 " is to carry on a pretence to miracles in such a
 " manner as to avoid detection?

" But do they not, it may be objected, prove also,
 " how easily mankind may be imposed upon, how
 " little human testimony deserves to be relied upon,
 " when such multitudes have solemnly given evidence
 " to falsehoods? And is not this the only point our adversary undertook to prove? Yes, certainly; but he
 " has proved it in cases in which no one entertained

* Dr. Adams, Dr. Douglas, bishop of Sarum, Dr. Campbell, Dr. Pacey, Dr. Elrington, &c. &c.

“ a doubt about it. That where ignorance and su-
“ perstition have prevailed; where interest excites to
“ deceit, and power protects it from detection where
“ few are willing to doubt, and where none can with
“ safety enquire; instances may occur in which the
“ artifices of men, who took advantage of these cir-
“ cumstances, have successfully imposed upon the
“ multitude, needs not any laboured argument to
“ prove. But how is Christianity affected by this?
“ If an instance were produced in which miracles
“ were successfully pretended to among such a peo-
“ ple as I have described, by persons adverse to their
“ superstitions, we then might admit the objection
“ to have weight.

“ Instead, therefore, of the evidences of Christi-
“ anity being weakened by the numerous histories of
“ miracles which are boasted by the votaries of every
“ religion, they are in fact confirmed by them. For
“ amongst all those histories, not one can be pro-
“ duced which does not differ from the narrative of
“ the Gospels in circumstances of the most decisive
“ importance, in the nature of the evidence by which
“ it is supported, or of the facts it relates. If, there-
“ fore, we make experience the rule by which we
“ judge, we shall pronounce without hesitation that
“ some cause more than human operated at the pro-
“ mulgation of our religion; for what art is capable
“ of effecting has been in innumerable instances tried,
“ and yet never have the events which accompanied
“ that promulgation been imitated with success.

“ Detected in their infancy, or gradually sinking into
 “ oblivion, the counsels and the works of men have
 “ been brought to nought; whilst the failure of every
 “ attempt which has been made against Christianity,
 “ proves that they who oppose it contend against
 “ GOD.”*

I have dwelt long on Mr. Hume's Essay concerning Miracles, because I well know the impression which it makes on the minds of young persons; and recollect that at an early period of my own life, it staggered for a while my faith in Christianity. Indeed the influence which this pleasing and ingenious writer has had over the opinions of mankind, not only on subjects of religion, but of ethics and politics, has been extensive in a very remarkable degree. His principle of *utility*, which he makes the rule of moral duty, has obtained almost universal currency: first as enforced by himself; then as sanctioned, though on different grounds, by Dr. Paley, under the denomination of *expediency*; and afterwards as enlarged, and carried to all its extravagant and injurious consequences by Mr. Godwin, in his Enquiry into *Justice*.† The History of England by Mr. Hume is so interesting, philosophical, and instructive, that it has nearly superseded every

* See Elrington's Sermons, p. 241.

† The principle of *general expediency*, as the standard of morality, has been admirably investigated by the Rev. Thomas Gisborne, M. A. whom I cannot mention but in terms of the most cordial esteem, respect, and friendship. His work is a model of controversy; being at once distinguished for candour, liberality, and force of argument. See Principles of Moral Philosophy, 4th edit. 1798.

other; and has effected a considerable change in the public mind, with respect to various constitutional points of great importance. Yet this work has been shewn to abound in prejudiced and partial representations.* It systematically exaggerates the oppressive government of the Tudors, to extenuate the arbitrary conduct of the Stuarts. And such is the attachment of the author to his political hypothesis, that in the *Memoirs of his own Life*, he thus expresses himself: “I was so little inclined to yield to
 “ the senseless clamour of the Whigs, that in above
 “ a hundred alterations, which farther study, reading, or reflection engaged me to make in the reigns
 “ of the two first Stuarts, I have made *all of them*
 “ *invariably to the Tory side.*” This fact marks a pertinacious adherence to his prepossessions: for it is almost morally impossible, actuated as he was by the spirit of party, that all his mistakes should have been confined to one side of a disputed question; or have proved uniformly unjust to the cause he so warmly espoused.

The maxim of Cicero, “*quis nescit primam esse
 “ historię legem, ne quid falsi dicere audeat, deinde
 “ ne quid v.ri non audeat,*”† is applicable to the polemic no less than to the historian. But in the investigation or delivery of religious truth, though we ought to divest ourselves as much as possible of every prepossession, it is surely a reasonable deference to the

* See Towers’s Remarks on Hume’s History

† Cicero de Oratore, lib. ii.

judgment of the public, concerning any opinion or doctrine, that we should first examine with fairness and attention the arguments in its defence, before we set ourselves in hostile opposition to it, or openly and boldly declare our full conviction of its falshood.* The sincere lover of truth will pursue it with diligence, steadiness, impartiality, and zeal tempered with moderation. He will adopt it with modesty, with a due sense of the imperfection of his own judgment, and with unfeigned candour towards those who differ from him. He will communicate it without arrogance, and with that suavity which an earnest desire to insure its favourable reception ought to dictate; whilst at the same time he will maintain it with all the firmness which sincere belief inspires and justifies. Bishop Hoadley, in his Life of Dr. Clarke, when he recites the dispute which subsisted between that excellent divine and Dr. Waterland, on the subject of the Trinity, justly observes, “ that since men
 “ of such thought and such learning have shewn the
 “ world, in their example, how widely the most honest
 “ enquirers after truth may differ upon such subjects;
 “ it should, methinks, abate our mutual censures, and
 “ a little take off from our positiveness about the ne-
 “ cessity of explaining in *this* or *that* one determinate
 “ sense the ancient passages relating to points of so
 “ sublime a nature.”† The acrimony manifested concerning subjects of more direct importance to the

* See the Author's Moral and Literary Differtations

† See Bishop Hoadley's Account of the Life of Dr. Clarke, p. 26.

virtue and happiness of mankind would be greatly mollified, were we to consider that the Deity equally superintends the moral, intellectual, and physical world; and that He uniformly educes good from evil through the whole extent of his wise and benevolent administration. We should thus learn to view error, not indeed with indifference, but without malignity, as being the necessary precursor of truth. Lord Verulam has observed, “ that even the school which “ is most accused of atheism, doth most demonstrate “ religion; that is the school of Leucippus, and “ Democritus, and Epicurus.” Infidelity itself we might thus regard as capable of becoming ultimately the handmaid to Christianity, according to the opinion of Sir Isaac Newton, by extinguishing the spirit of superstition and persecution, and furnishing the means of re-establishing the Gospel institution in its original beauty, simplicity, and purity.*

If you engage in theological controversy, I trust you will never arrogate even the appearance of a claim to preside over conscience, however erroneous it may be; or assume any authority in spiritual matters, but what arises from the persuasive influence of superior reason. A clergyman has peculiar motives to set a guard upon his prejudices and his passions: for having strong professional interests and obligations, he is not only liable to be biassed, but unavoidably subjected to

* This observation of Sir I. Newton was made to Dr. Samuel Clarke, and communicated to him by Mr. Whiston, who has related it in his Essay on the Revelations, p. 231, second edit.

the suspicion of being *governed* by them. It behoves him, therefore, to provoke no man to wrath by his mode of disputation; but to conciliate good-will, by displaying the benignity and gentleness of Christian toleration. I shall conclude with the sage remarks of Lord Verulam: “Men ought to take heed of
 “rending GOD’s church by two kinds of controver-
 “sies: the one is, when the matter of the point controverted is too small and light, not worth the heat
 “and strife about it, kindled only by contradiction;
 “the other is, when the matter of the point controverted is great, but is driven to an over-great subtilty and obscurity, so that it becometh a thing
 “rather ingenious than substantial. A man that is
 “of judgment and understanding shall sometimes hear
 “ignorant men differ, and know well within himself
 “that those which so differ mean one thing, and yet
 “they themselves would never agree. And if it so
 “come to pass, in that distance of judgment which is
 “between man and man; shall we not think that GOD
 “above, that knows the heart, doth not discern that
 “frail men in some of their contradictions intend the
 “same thing, and accepteth of both?”*

COMMUNICATION TO THE SAME.

Particular Providence.—Prayer.

THAT your late illness has increased your conviction of a governing Providence, is the salutary and natural influence of such dispensations. They excite our

* See Bacon’s Essay on Unity in Religion.

serious attention; they evince our entire dependence upon God; they call forth latent principles of duty and resignation; and they inspire us with cordial gratitude for blessings we formerly overlooked, and for the removal of evils, the pressure of which we have been taught to feel from painful experience. In such operations, however, we ought not to presume that there is any partial interposition of the Deity in our favour: it is a sufficient privilege and comfort, that we are each of us the objects of his guardian care and unceasing protection; that He loves and pities us as a father loves and pities his children; and that it accords perfectly with the general constitution of things to educe health from sickness, and moral benefit from corporeal sufferings.

I am doubtful, but would express my doubts with reverence and humility, whether on any occasion it can be supposed, that God suspends or changes that order, which his sovereign power and unerring wisdom have established in his creation. Yet as moral and natural causes reciprocally influence each other, it may be conformable to this order that the former should be adapted to the latter, so as to produce by their combination those great and important events, which many writers have denominated particular providences. Thus, when the Prince of Orange escaped King James's fleet, and landed his troops in England, by a sudden and favourable change of the wind, the change, I conceive, took place according to the usual course of nature; but that the revolution to be ac-

complished was included in the scheme of divine administration, and every agent employed in it executed his province in the mode and precisely in the time known to the Deity to coincide with the variations produced by the ordinary operations of nature, in the motions of the atmosphere. Nor does this explanation involve in it the doctrine of fatalism: for the prescience of the Deity has no more influence over the operations of the human mind, than our knowledge of the uniform laws of nature affects the divine direction of the motions of the heavenly bodies, or the flux and reflux of the tides. The knowledge of what is to come, abstractedly considered, is as devoid of energy as that of the events that are past.*

But particular changes in the state of things may, according to the immutable laws of God, be the result of concomitant changes. A sick man labouring under pain of the head, oppression of the *præcordia*, and all the anxieties of hypochondriacism, may, by a vigorous and virtuous effort of his mind, evinced perhaps by some pious expression or ejaculation, derive almost instantaneous alleviation of his sufferings; for the state of the nervous system often undergoes sudden changes from mental impressions. Under such

* "The knowledge of God," says Archbishop King, "is very different from the knowledge of man, which implies *succession*, and seeing objects one after another: but the existence of the attributes of the Deity can have no relation to time; for all things, past, present, and to come, are all at once present to the Divine Mind."

"He fills his own eternal now;

"And sees our ages waste."

WATTS.

circumstances the happy patient will exult in the goodness of his God, who has thus kindly listened to the fervour of his prayers. And he may justly indulge his gratitude; for it is to the goodness of God that we are indebted for a constitution so favourable to our improvement in that virtue, which is essential to true felicity. In this sense we may properly explain those assurances in scripture, "*Ask, and it shall be given; seek, and you shall find; knock, and it shall be opened unto you.*"

There are few persons, sufficiently advanced in years, who have not experienced escapes from imminent danger, and conversions of great apparent evils into unexpected good. I shall briefly mention two occurrences of this nature in my own life, which now present themselves to my recollection. Some time ago I had a professional visit to make to a lady, who resided a few miles from Manchester. I called upon a medical friend, who was to accompany me. Just as he was stepping into my carriage, a gentleman accosted him, and detained him in conversation about two minutes. We then proceeded; and on approaching the bridge which had been recently erected over the river Irwell, we heard a dreadful crash, proceeding from the fall of the central arch. Had we not been interrupted in our course, by the seemingly casual circumstance of my companion's conversation with the gentleman who accosted him, we should probably have reached the bridge, and been buried in its ruins. This was, doubtless, an occasion for warm

emotions of gratitude to Heaven; but it would be presumption to ascribe the event to a particular Providence, or Divine interposition.——I was sitting, when a boy, on the margin of a very deep pond, engaged in fishing. By the act of pulling out my watch I lost my balance; and the stool on which I was placed having only three legs, I was precipitated headlong into the pond. How I escaped from drowning is inexplicable; for I could not then swim, and had no assistance. But the effect of the accident was highly salutary; for it was succeeded by a severe bilious vomiting, which cured me of a hectic fever and *marasmus*, likely to prove fatal to me. In both these cases the order of nature remained unchanged, and effects followed invariably their precise causes; yet the order itself was to me benign and merciful, and the proper ground of thankfulness and praise.——In the conclusion which my much-respected friend Dr. Beattie draws from the following extraordinary fact, I cannot acquiesce. “As a gentleman was walking
 “across the Dee, a few miles from Aberdeen, when
 “it was frozen, the ice gave way in the middle of
 “the river, and down he sunk; but kept himself
 “from being carried away in the current, by grasping his gun which had fallen athwart the opening.
 “A dog, who attended him, after many fruitless attempts to rescue his master, ran to a neighbouring
 “village, and took hold of the coat of the first person
 “he met. The man was alarmed, and would have
 “disengaged himself: but the dog regarded him with

“ a look so kind and so significant, and endeavoured
 “ to pull him along with so gentle a violence, that he
 “ began to think there might be something extraor-
 “ dinary in the case, and suffered himself to be con-
 “ ducted by the animal; who brought him to his
 “ master in time to save his life. Was there not
 “ here both memory and recollection, guided by
 “ experience, and by what in a human creature we
 “ should not scruple to call good sense? No: rather
 “ let us say that here was an interposition of Heaven;
 “ who, having thought fit to employ the animal as
 “ an instrument of this deliverance, was pleased to
 “ qualify him for it by a supernatural impulse. Here
 “ certainly was an event so uncommon, that from
 “ the known qualities of a dog no person would have
 “ expected it; and I know not whether this animal
 “ ever gave proof of extraordinary sagacity in any
 “ other instance. N. B. The person thus preserved,
 “ whose name was Irvine, died about the year 1778.
 “ His story has been much talked of in the neigh-
 “ bourhood. I give it as it was told by himself to a
 “ relation of his, a gentleman of honour and learn-
 “ ing, and my particular friend; from whom I had it,
 “ and who read and approved of this account before
 “ it went to press.”*

That in this narrative there may subsist some fallacy,
 notwithstanding the care taken to substantiate all the
 circumstances of it, many will suppose, who know
 how strongly the love of the marvellous is impressed

* See Beattie's *Dissertations Moral and Critical*, p. 63, 4to.

on the human mind. But allowing the whole relation to be true, I should say with the poet, shall we

“ ——— Of GOD as of each other deem,
 “ Or his invariable acts deduce
 “ From sudden counsels transient as our own :
 “ Nor farther of his bounty, than the event
 “ Which haply meets our loud and eager prayer,
 “ Acknowledge; nor, beyond the drop minute
 “ Which haply we have tasted, heed the source
 “ That flows for all, the fountain of his love ?”*

Such were the sentiments which I entertained concerning a *particular Providence*, when the foregoing communication was transmitted (in 1793) to my son at St. Petersburg. But on a careful revision of what was then advanced, I am inclined to think that my views of this important doctrine were too limited to be strictly consonant either to the historical facts, or the representations and injunctions relative to prayer contained in the sacred scriptures. And if we admit the truth of revelation, the evidence which it delivers of the *special interposition of God* in the physical and moral government of the world, must be deemed decisive. Instead therefore of involving ourselves in the mazes of metaphysical subtilty, let us direct our attention to the foundation of that intercourse with the Deity, which is at once the most interesting duty and the noblest privilege of our nature.

We are taught, *that he who cometh to God must believe that He is, and that He is a rewarder of them who diligently seek him : that in Him we live, and*

* Akenfide's Pleasures of Imagination, book ii. new part, l. 215.

move, and have our being : that as a father pitieth his children, so the LORD pitieth them that fear him : that if we, being evil, know how to give good gifts to our children, how much more shall our Father which is in heaven give good things to them that ask him. For this thing, says St. Paul, I besought the LORD thrice that it might depart from me : and our Saviour is recorded to have prayed the third time, saying the same words, O! my Father, if it be possible, let this cup pass from me : nevertheless, not as I will, but as thou wilt. Indeed the form of devotion which CHRIST recommended to his disciples, affords the clearest proof that he regarded prayer as an acceptable and efficacious act. Nor is this supposition inconsistent with that immutability of the divine attributes, which is essential to their nature and perfection. The wisdom, benevolence, and justice of the Deity are *the same yesterday, to-day, and for ever.* But this unchangeableness implies that in their exercise they are always accommodated to the purest rectitude, and to the greatest sum of felicity : and thus a providence is established, which discriminates between the virtuous and the vicious; which adapts the properest means to the accomplishment of the best ends, and regulates all things so as to work together for the highest good. To this superintending direction a pious Christian will look up, with humble confidence, for ease under suffering, for protection in danger, and consolation in sorrow. If prayer were not enjoined as a duty, he would instinctively perform it as a refuge

for human infirmity : and he may reasonably presume that such filial dependence will be indulgently accepted by his heavenly Father, who in his divine administration is characterized as being ever ready to *bind up the broken in heart, to heal the wounded spirit, and to give good gifts to them that worthily ask him.*

COMMUNICATIONS TO THE SAME.

Education, Public and Private.

I Regret our difference of opinion on the subject of education, but am happy to find you so steadily and affectionately interested in the tuition of your two younger brothers. In your case formerly, (and theirs is now nearly the same,) I am persuaded that a large public school would have proved injurious to your health, happiness, and improvement. It becomes you therefore to appreciate duly the benefits you enjoyed in those several points, from the instructions of a master peculiarly gifted with a knowledge of the juvenile character; mild and affectionate in his manners, yet firm and steady in his conduct, and more than ordinarily skilful in exercising and varying the direction of the mental powers. Your companions, also, were those who were likely in future to enter with you into the active scenes of life; whose interests and pursuits were to be connected with your own, and with whom it was, consequently, of the most importance to form early habitudes of familiarity and

friendship. They were in number sufficient for all the purposes of emulation and competition, of pastime and agility: and it fortunately happened that they were in general boys of vivacity, genius, and good dispositions. You will permit me, I trust, to add, what in the retrospect will ever afford me conscious satisfaction, that with scholastic tuition, paternal and maternal instruction, a watchful guard over all your words and actions, an instant correction of every inordinate passion, and a solicitude for simplicity, purity, and rectitude, in the inmost recesses of your heart were assiduously combined. If you have done justice, as I hope and indeed am confident you have, to the culture bestowed upon you in the stage of life to which I refer, I may without presumption assert, that your attainments are far superior to what you would have made, with your constitution of mind, either at Eton or Westminster. In those seminaries you might have acquired certain exterior accomplishments, of which you now perhaps feel the want: but human worth is to be estimated by moral and intellectual endowments, which may subsist in a high degree, though concealed by modesty from the notice of the world. You urge that virtue consists in action; and that whatever incites to action is favourable to it. Virtue consists in rectitude of conduct, flowing from rectitude of principle. It is the habitual exertions of a mind impressed with the love of goodness, conscious of the force of moral obligation, and fitted for the passive no less than the active duties of life. We

must look for it not merely in external conduct, but in the motives which govern it; and especially in that discipline of the heart, which operates in secret as well as in public, and forms the true constituent of all that is amiable, as well as dignified, in the human character. Actions may be useful or splendid, yet devoid of moral worth, because proceeding from selfishness, pride, inordinate ambition, or vain-glory. In early education, the strictest attention is required to the establishment of right principles, which may be considered at that period as the elements of virtue. But in a public seminary this can form no part of the system which is regularly pursued: and the juvenile mind must be left, in a great measure, to its antecedent propensities and habits; or committed to the casual operation of school society, in which the forward and corrupt possess more influence than the modest and the good.

“ Now look on him whose very voice in tone
“ Just echoes thine, whose features are thine own,
“ And stroke his polish'd cheek, of purest red,
“ And lay thine hand upon his flaxen head,
“ And say, my boy, th' unwelcome hour is come,
“ When thou, transplanted from thy genial home,
“ Must find a colder soil, and bleaker air,
“ And trust for safety to a stranger's care;
“ What character, what turn thou wilt assume
“ From constant converse with I know not whom;
“ Who there will court thy friendship, with what views,
“ And, artless as thou art, whom thou wilt choose;
“ Though much depends on what thy choice shall be,
“ Is all chance medley, and unknown to me.
“ Can'st thou, the tear just trembling on thy lids,
“ And while the dreadful risque foreseen forbids,

- “ Free too, and under no constraining force,
 “ Unless the sway of custom warp thy course,
 “ Lay such a stake upon the losing side,
 “ Merely to gratify so blind a guide?

 “ ’Tis not enough that Greek or Roman page,
 “ At stated hours, his freakish thoughts engage;
 “ E’en in his pastimes he requires a friend
 “ To warn, and teach him safely to unbend;
 “ O’er all his pleasures gently to preside,
 “ Watch his emotions, and controul their tide;
 “ And, levying thus, and with an easy sway,
 “ A tax of profit from his very play,
 “ T’ impress a value, not to be eras’d,
 “ On moments squander’d else, and running all to waste.
 “ And seems it nothing in a father’s eye,
 “ That unimprov’d those many moments fly?
 “ And is he well content his son should find
 “ No nourishment to feed his growing mind,
 “ But conjugated verbs, and nouns declin’d? *

In Cowper’s Tirocinium, from which these lines are extracted, you will find many excellent observations worthy of your serious attention. I would recommend also to your re-perusal the admirable view which our friend Dr. Barnes has given, in the Manchester Society’s Memoirs, of the comparative arguments in favour of public and private education.† The subject indeed is deeply interesting, as it involves not only practical truth, but moral feelings, which have a direct reference to you as a son, and to me as a father. In your present situation, it must occasionally fall to your lot to be consulted on the designation of young men;

* Cowper’s Poems, vol. ii. p. 325 and 337.

† See Memoirs of the Literary and Philosophical Society of Manchester, vol. ii. p. 1.

and it behoves you to be qualified to offer advice, with a well-grounded confidence in the rectitude of your judgment. The acquisition of health, strength, knowledge, virtue, and happiness, constitutes the primary end of all scholastic institutions; and that system of discipline and instruction may be regarded as the best, which most completely ensures these attainments, with the fewest exceptions, and in the greatest variety of cases. I have long considered large public schools as lotteries, furnishing some dazzling prizes, but attended with general loss. The reason of this seems to be, that youths who possess great ambition, united with great talents, experience in such schools very powerful incentives to extraordinary exertions in the future prospects and dignified witnesses which they afford, circumstances depressing to those of a different turn of mind. Whereas private schools cherish moderate emulation, encourage mediocrity of talents, and thus are better fitted to exercise and improve the general scale of human intellect. I conceive it will be found, that of the number of men who have distinguished themselves in the different walks of science, the largest proportion consists of those who have been educated in private, or the less public seminaries. I could give a long list of names in proof of this position, but shall content myself with mentioning Sir Isaac Newton, Mr. Locke, Dr. Arbuthnot, Mr. Pope, Dr. Warburton, Dr. Middleton, Mr. James Harris, and the Lord-Chancellor Hardwicke. Grotius, in a letter to Isaac Vossius, states his sentiments on the edu-

cation of boys in the following terms: "I know," says he, "that young persons learn only when they are together, and that their application is languid where there is no emulation. I am as little a friend to schools, where the master scarcely knows the names of his scholars; where the number is so great that he cannot distribute his attention upon each of them, whose composition requires a particular attention." I shall conclude with a similar observation of Dr. Barnes, in the paper to which I have before referred. "The MIDDLE PLAN seems calculated to blend, in some degree, the advantages, and to divide the disadvantages of both the other. By enlarging a private school, so as more nearly to approach a public one, you secure every desirable advantage for emulation. And by having no more pupils than can be under the continual inspection and management of the master, you provide for that peculiar and constant attention to every individual, which is absolutely necessary to his best improvement."

MAXIMS, IRONICAL AND LUDICROUS.*

TO be exempt from faults, deprives a man of the merit of overcoming them.

Overlook your own failings; be rigid towards the failings of others; for it is wiser to give indulgence to one fool than to many.

* Continued from page 75, part I.

To be wiser to-day than yesterday, is the confession of past ignorance or folly.

A pure stream may discover mud at the bottom, but a muddy stream conceals it from our view. A muddy understanding, therefore, is better fitted than a clear one for the arts of life.

Acquire the character of a wit, and you may be at liberty to play the fool.

A blockhead may tell the truth, but a man of genius only should presume to lie: for original invention is required in the first falsehood that is uttered, and twenty inventions afterwards to support it.

The boaster has the merit of being laborious; for he must always take great pains to appear what he is not.

By the degree of your vanity your understanding will be measured; for every man has just as much of the one as he is short of the other.

Retire from the active scenes and duties of life, and thus secure your innocence, even though it be at the expence of your virtue.

Half the value of a secret consists in the honour derived from the confidence reposed in you: but of what avail is this honour, if it be unknown? Divulge a secret, therefore, *confidentially*, and you will at once receive and confer honour.

To do one thing, and think of another; or to do two things at once; may be regarded as marks of a superior compass of mind.

If you wish to blazon your virtues, state them as infirmities of your nature, and lament the evils which

you experience from your too-easy disposition, your scrupulous honour, and old-fashioned integrity.

Homo sum, humani nihil à me alienum puto. This maxim furnishes an everlasting apology for meddling in other men's affairs.

“ Assume a virtue, if you have it not.”

Ask for every thing, that you may get something.

Learn the art of small talk, that is, to utter words without matter. It serves the ignorant as a substitute for what they cannot say, and men of knowledge for what they should not say.

He is the most agreeable companion who can best be talked to; not he who can talk the best. To be a whetstone to the knowledge of others should be the ambition of him who is solicitous to please. For the art of pleasing is to make those with whom you converse pleased with themselves.

If you would raise doubts concerning your veracity, confirm what you say by asseverations.

It is meritorious to bear the misfortunes of a neighbour with the patience of a Christian; and beneficial to shew him your fortitude by forwardness to give him advice and consolation.

“ To err in small things is, alas! my fate.

“ Note well the answer—You're exact in great.”

“ As proof that you possess much wit,

“ Be very shy of using it.”

“ On every subject still dispute,

“ Confute, change sides, again confute.”

"Make true and false, unjust and just
"Of no use, but to be discut."

"Oaths are but words, and words but wind;
"Too feeble instruments to bind."

"Oaths were not purpos'd, more than law,
"To keep the good and just in awe."

"Truth is all precious and divine,
"Too rich a pearl for carnal swine."

"Honour is like that glassy bubble,
"That finds philosophers such trouble,
"Whose least part crack'd, the whole does fly,
"And wits are crack'd to find out why."

Experience gives wisdom; and the indiscreet have
the largest opportunities of acquiring it.

"Heavy indeed are the taxes of the state: but we
"are all taxed twice as much by our idleness, three
"times as much by our pride, and four times as
"much by our folly."

Why should you set a value on life, since you
squander time of which it is composed?

"A sleeping fox catches no poultry. There will
"be sleeping enough in the grave, as poor Richard
"says."

"Lost time is never found again; and what we
"call time enough, always proves little enough."

"Laziness travels so slowly, that poverty soon
"overtakes her."

"He that lives upon hope will die fasting."

"In the affairs of this world, men are saved not
"by faith, but by the want of it."

We love our prejudices, says an eloquent political writer, because they are prejudices: we should, therefore, hate what reason approves, because it is rational.

The proverb says, every thing has two handles. Be sure always to lay hold of the one which best suits your present purpose.

When your advice is asked on any difficult question, you will acquire the character of a wise man, if you avoid a direct answer, and shelter your ignorance under the sage observation of Sir Roger de Coverly, "that much may be said on both sides."

If all be well that ends well, the event consecrates the means.

Think twice before you speak once; that is, make pauses in your conversation; use expletives to allow time for reflection; knit your brows, and assume the air of pondering; then utter your wise saw, and you will pass in the world for a Solomon.

Never give the reason *why*, when you express your preference or aversion—

"I do not like you, Doctor Fell,

"The reason why I cannot tell;

"But this I know full well,

"I do not like you, Doctor Fell."

Major est ille qui judicium abstulit, quam qui meruit.

From this maxim of Quintilian we may infer, that it is the glory of the orator, the advocate, the preacher, and the free-thinker, to perplex the truth, and to display his skill in making the worse appear the better reason.

Since the union of divinity and humanity is alleged to be the great article of our religion, it is odd, says Dean Swift, to see some clergymen, when they write of divinity, totally devoid of humanity.

“ Church-yards are dormitories of the dead, and
“ churches are often dormitories of the living.”

PIETY THE CONSUMMATION OF MORALITY.

AND when all things shall be subdued unto him, then shall the Son also be subject unto him that put all things under him, that GOD MAY BE ALL IN ALL.—

1 Cor. xv. 28. These words afford an awful and sublime view of the final consummation of all things: and though no language, however energetic or dignified, can give us adequate conceptions of the counsels of the ALMIGHTY; yet the great scheme of divine wisdom and goodness, we are assured by the inspired Apostle, is carrying on with a steady and uniform progress. *The end cometh when the kingdom shall be delivered up to the Father, and all rule, and all authority, and power shall be put down; that God may be all in all.* It is the privilege and the glory of our nature, that we are formed with capacities for the knowledge and love of its great and benevolent Author. Limited as this knowledge and love may be, in the present infancy of our existence, the universal and spiritual dominion of God, which St. Paul hath announced, implies their future exaltation; and that in the exercise and improvement of our intel-

lectual and moral faculties, we shall ever be approaching to, though ever infinitely distant from, the Fountain of all excellence. To co-operate with divine wisdom and power, and to accelerate the complete subjection of our souls to the government of God, constitutes our duty and our highest interest. The duty enters into every relation which we sustain in the present life; and will be our supreme and everlasting good in that which is to come. Permit me, therefore, to call your serious attention to this momentous subject; that we may trace the divinity within us, and discover our intimate union with him, in all the moral dependencies and connections of our nature. Morality is the government, culture, and right direction of the faculties, passions, and affections of the human mind. That *God may be all in all*, He must become their primary object; and I shall endeavour to shew that piety is the consummation of morality, by considering,

1st, Its connection with, and influence on, social; and,

2dly, On the personal virtues of mankind.

When the Pharisee tempted our Saviour, inquiring of him, *Which is the great commandment in the law?* *JESUS said unto him, thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it. Thou shalt love thy neighbour as thyself.* We have here the authority of our divine Master, for the strict coincidence

of the love of man with the love of God. And if we view the Deity as the parent of ourselves, and of all the inhabitants of this world, and feel towards Him filial veneration and attachment; we are necessarily incited to regard the whole human race as brethren, to cherish benevolence towards them, and to co-operate with our common Father in the exercise of beneficence and good-will. Piety thus forms the constituent of all the generous and tender charities of the human heart. It moves us *to mourn with those that mourn, and to rejoice with those that rejoice*. It suspends anger, mollifies resentment, and disposes to complete forgiveness. Awfully sensible of the greatness and of the perfection of the Deity, and of our own imbecility and guilt, we look up to Him for tenderness towards our infirmity, and for the pardon of our sins. And as our fellow creatures are in circumstances precisely similar, we intuitively deduce, from such reflection, the obligation of indulgence to them, and the duties of forbearance and long-suffering: and thus we supplicate the Father of all *to forgive us our trespasses, as we forgive his children, and our brethren, their trespasses against us*.

When we contemplate in the Deity the sublime attribute of JUSTICE, as displayed towards all the subjects of his government, we derive, from this consideration, the clearest knowledge of its nature and universality, the purest regard to it, and the strongest conviction of its moral obligation. To render to every one his due, is the law of justice, simple in

its import, equally binding on all, and without limitation, either of time or place. The providence of God is one uniform display of it; and though *his ways are not our ways, nor his thoughts our thoughts*, so that we cannot always trace the absolute equity of his administrations; yet we are assured, both from reason and scripture, *that the LORD is righteous in all his ways, and holy in all his works*. Impressed with this conviction, and elevated in our views of the divine attribute of justice, a superiority is formed to every temptation to fraud, perfidy, extortion, and violence. Magistrates will be, without partiality, *a terror to evil doers, and a praise and protection to them that do well*. Masters will impose no unnecessary burthens on their servants, and give unto them the retribution which is due: and servants will honour and obey their masters, *not with eye-service, but in singleness of heart, with good-will, doing service as to the LORD, and not to man*. In commerce, the evangelical rule will be strictly observed; and men in all their dealings will do unto others, as they would that others should do unto them. Even towards the brute creation the justice of the divine government, when deeply impressed upon our minds, will powerfully and steadily influence our conduct. We shall regard them as nature's commoners, and thus hold- ing a sacred title to the common gifts of heaven. We shall treat them neither with caprice nor cruelty; we shall use without abusing them; and we shall feed

such as have been domesticated for our benefit with food convenient for them; remembering the injunction of God himself, *Thou shalt not muzzle the ox when he treadeth out the corn.*

But GOODNESS is that attribute of the Deity, which particularly excites our love. All the order and harmony that we behold in the creation; all the felicity of the various ranks of beings in the universe; and all the benefits and privileges which we ourselves enjoy; are the gifts of his bounty. In the contemplation of such extensive beneficence, we sympathize and exult with all animated nature; and our minds glow with devout gratitude for our ample participation in such diffusive liberality. When the heart is in this sacred frame, the apostolical prediction is fulfilled, and God in us *is all in all*. Pride, envy, malice, and revenge cannot subsist under such divine influences; and all the sympathetic affections will expand and flourish in full vigour. It is a law of the human constitution, that by meditating upon we love, and by loving we assimilate excellence to our own nature. This may in some respects be true, even when applied to those moral attributes of God, which are least the objects of imitation. And when we view Him as a Being without *variableness or shadow of turning*, the divine IMMUTABILITY prompts to steadiness in our religious purposes, and to perseverance in the practice of every duty. The SPIRITUALITY of God, in like manner, impels us to offer to Him, not

the incense of the lips, but of the heart; to devote our whole souls to Him; and to worship the Father of Spirits *in spirit and in truth*.

The limits prescribed to a discourse from the pulpit will not permit me to expatiate on these instructive and sacred topics; and I must satisfy myself with having thus briefly suggested them to your consideration. I shall therefore proceed to the second head, deduced from my text, viz.

That the complete spiritual dominion of God involves in it the perfection of all our personal endowments and virtues. *He that cometh to God must first believe that He is, and that He is the rewarder of them that diligently seek Him.* But faith implies knowledge, and the great sources of knowledge are the works and the word of God. The study of these, therefore, is indispensably connected with genuine piety. On every part of nature the character of the Deity is deeply inscribed. If we look into ourselves, it will be found that we are fearfully and wonderfully made; and if we contemplate the world around us, we shall behold on all sides the most striking manifestations of wisdom, power, and goodness. Every new discovery opens farther views; and the acquisitions which we thus make to our stock of science are unbounded, because consisting of truths multiplied in their relations, and capable of abstraction, division, and composition, to an indefinite extent. The links of this vast chain terminate in God; and he who is best qualified to trace them through all

their dependencies, will most devoutly adore that Being, who is the Cause of causes, *the first and the last, the Alpha and Omega* of the universe. The holy scriptures speak the same language as the book of nature; and in terms which, though they exalt our conceptions, are yet clear and intelligible to the humblest and least cultivated minds. *By the word of the LORD were the heavens made, and all the host of them by the breath of his mouth. The heavens declare the glory of God, and the firmament sheweth his handy-work. Great and marvellous are thy ways, LORD GOD Almighty! Thou art worthy to receive glory, honour, and power; for thou hast created all things, and for thy pleasure they are and were created.*

A rational faith in GOD is pious trust and confidence in his divine providence, resignation to his will, and fortitude in the performance of duty. He, who is omniscient, must know what is the highest interest of his creatures; He, who is omnipotent, can be subject to no impediment or controul; and He, the essence of whose nature is goodness, must be ever disposed to advance and perfect universal felicity. The apparent evils of life would entirely vanish, could we regard them, with full conviction, as the dispensations of our father. But in this imperfect state we cannot divest ourselves of human infirmity. Submission, indeed, implies suffering; and antecedently to resignation we must feel the chastening hand of GOD. Our blessed Saviour, under the prospect of an agonizing death, prayed to his Father to re-

move the cup from him, thus evincing a full sense of its bitterness and woe: but he instantly and devoutly adds, *nevertheless not my will but thine be done.* Actuated by the like piety, in losses, sickness, and pain, we shall be enabled to kiss the rod, and support ourselves with patience, and even cheerfulness, under every tribulation.

But true piety implies active as well as passive fortitude. Human life is a warfare; and we are called, by the providence of GOD, to trials and exertions which involve in them difficulty, pain, and danger. Solicitous to obtain the favour and confiding in the protection of our Maker, we are elevated above degrading fears, and magnanimous in every good work. Thus in the cause of our families, of our friends, of our country, and of mankind, we become disposed and even zealous to sacrifice ease, fortune, and life itself. *For the eyes of the LORD are upon them that love Him; He is their mighty protector, and strong stay. Look at the generations of old, and see, did ever any trust in the LORD, and was confounded? Or whom did He ever despise that called upon Him? Though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me; thy rod and thy staff comfort me.*

A mind fortified with such holy resolutions, and sublime in its conceptions of GOD and of moral excellence, can be subject neither to impurity, intemperance, pride, nor covetousness. Sensual indulgencies are held in the lowest estimation, where true dignity

of character subsists. They are subordinate to all other enjoyments; and connect humanity with the brutes, and not with heaven. Pride is so opposite to the meekness of a devotional spirit, aspiring towards perfection, yet conscious of imbecility and guilt, that they can never harmonize together. And avarice, in proportion as it prevails, excludes every other principle of action; it puts sordid means for a noble end, pursues the shadow for the substance, and exalts mammon above God. Two such masters no man can serve; *for either he will hate the one, and love the other; or he will hold to the one, and despise the other.*

I have thus endeavoured, with a brevity perhaps hardly justifiable on so momentous a subject, to illustrate, and to apply to our edification, the prediction delivered in my text. That GOD MAY BE ALL IN ALL, in the true spiritual sense of the Apostle, is a consummation devoutly to be wished: and it is our privilege and felicity, as rational, moral, and immortal beings, that we are formed to participate in its accomplishment. The world is a school of instruction in wisdom, and of discipline in virtue: and its business, cares, sufferings, and even pleasures, are lessons of Divine Providence; which, if rightly improved, will enlarge our faculties, expand our affections, and train us to the love and imitation of our Heavenly Preceptor, Judge, and Father. Let us study to impress this devout sentiment on our hearts; and to make it our governing principle of action. It will

at once animate and sweeten life; will support us under all its vicissitudes; and bring us to the close of it with serenity and holy joy; enabling us at the solemn hour of dissolution, to say with St. Paul, *I have fought a good fight, I have finished my course; I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the LORD, the righteous judge shall give me at that day; and not to me only; but to all them also, who love his appearing. O death! where is thy sting? O grave! where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to GOD, which giveth us the victory through our Lord JESUS CHRIST. Therefore, my beloved brethren, be ye stedfast, immoveable, always abounding in the work of the LORD, forasmuch as ye know that your labour is not in vain in the LORD.*

THE END.



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ERRATA.

Page xcviij. line 7, for *et scripta*, read *ex scriptis*.
cciv. — 3, for 1803, read 1800.





